

# The yong mans gleanings.

GATHERED OVT  
OF DIVERS MOST ZEAL-  
ous and Deuout Fathers, and  
now published for the benefit of  
euerie Christian Man, which wi-  
sheth good successe to his soule  
at the later day.

Containing these foure Subiects.

- 1 *Of the Mortality of Man.*
- 2 *The Poore Mans Harbour.*
- 3 *The Mirror of Vaine-glory.*
- 4 *Saint Barnards Sermon on the passion  
of Christ.*

Whereunto is adioyned a most sweete  
and comfortable hymne, expresseing  
the euerlasting Ioy of a Glo-  
rified Soule.

By R. B. Gent.

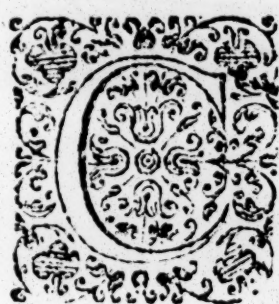
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end in Holbotne 1613.







# TO THE CHRIS- TIAN READER.



*Christian Reader (in  
the absence of the Au-  
thour) I was moued  
to write something in  
his behalfe, to demonstrate the  
zeale and entire affection he bea-  
reth to the Church in generall, and  
to the comfort of thy soule in par-  
ticular. But so well were his de-  
uout intentions by these his suc-  
cinct labors expressed, as I tooke  
it needlesse to set a portall before  
a Building of it selfe so meriting,*

*Workes that now adaiies goe to print: are  
put to a double presse, Censure and Errors:  
for thy censure I hope it will bee charita-  
ble; for these errors let them be excusable.  
This age like a fauourable Iurie, acquites  
all errors: onely they are put to their booke,  
and that saues them.*

### **Errata.**

Page 19. l. 13. for despirable reade despicable  
p 83. l. 14. for imployed reade implied. p 87. l. 18.  
for pilgrimage reade peregrination. and l. 27.  
for stillatory reade lallatory.



OF THE  
MORTALITIE  
OF MAN.

**W**hat art thou (O Man) and  
 from whence hadst thou  
 thy beginning? What  
 matter art thou made  
 of, that thou promisest  
 to thy selfe length of daies : or to thy  
 posterity continuance. I haue read the  
 truest computer of Times, and the best  
 Arithmetician that euer breathed, and  
 he reduceth thy dayes into a short num-  
 ber : The daies of Man are threescore  
 and ten. That reuerend Patriarch *Iacob*,  
 (though he had liued a long and prospe-  
 rous time) yet he confesseth his daies to  
 be few and euill : the life of Man (saith  
 the Prophet) is as the grasse that soone  
 B withe-



*Of the Mortalitie*

withereth : it is as swift as a Dromedarie , continuing not, but passing from this pilgrimage of earth, aimeth at the centre, to which all flesh is limited, this earthly mansion from whence we had our Beginning ; *Homo ab humo natus*. Man is borne of the earth, from whence he had his birth, and shall conclude the date and period of his daies. What is it to enioy honour vpon earth, or to be graced by the royall aspect of Potentates, their maiestie cannot authorise thy sinnes, nor exempt thee from the iudgement of the Almighty. It is not the King, but the King of Kings shall iudge, who holdeth his iron rod in his hand, to be auenged of him that worketh wickednesse before him. He cannot endure the waies of the vnrigh- teous, but will either looke vpon thee, with the eyes of his mercie, or giue thee the wages of sinne, to liue with reprobates and sinners in the neuer quenched fire of his wrath, there to be punished eternally. But remember thy mortality, be not puffed vp with a selfe conceipt of thine owne excellence : The Swanne may not be more ashamed of her blacke feet



feete, then thou of the vlcers and blemishes of thy soule distained with all impurities. It was the Phylosophers saying: It were better not to be, then to be miserable, thy being is most miserable, thy state lamentable, and thy case irreparable: if thou meditate not of thy creator, acknowledge thy redeemer, and haue recourse vnto thy mercifull protector: who preserveth thee daily with his grace, reuewing in thee his Image, quite defaced and abolished by reason of thy transgressions. Wherefore as there is noe moment nor article of time, wherein thou stands not in need of his prouidence, so ought there to be no time omitted wherein thou should not ascribe all praise, and glorie to his excellence. He created thee being nothing, he recreated thee being worse then nothing, and he preuents thee with his grace, that art like to fal againe to nothing. O consider wherein thou hast offended, and how many and sundry times thou hast beene pardoned for the selfe same sinne: let thine eyes therefore be dissolued into an ocean of teares, crauing remission with entire

contrition. It is recorded that the teares of the vine will cure the leprosie : teares of hearty and vnsained repentance will cure the leprosie of sinne, restore thee to the Throne of grace, and in the end conduct thee to the Kingdome of glory. Thou art farre transplanted from thy natiue Country : in a desolate and remote place : farre from comfort or hope of rest, till this Tabernacle of sinne shall be dissolued, this roabe of flesh shall be diuided from that spirituall stole of purity, where by thou may ascend the pallaces of eternall glorie. There is none that liueth in exile, but would haue the censure of Banishment reuoked : thou art in a place of exile, an inhabitant with Wolues and Tigers : for better were it (saith *Dio-genes*) to liue with Wolues, Tigers, and all sauage Beasts of the Mountaines, then with Sycophants, flatterers and such tame beasts in the Citie. Thou art inuironed with many sharpe encounters inuaded with many turbulent passions, thought feare, desire, and the like : all which as so many waspes doe continually infest and annoy thee. Thou art  
 trauecl-

travelling a dangerous way, where many objects seeme to seduce thee from the high-roadeway, to the flourishing by-paths of vanity, being neuer lesse secure, then when thou seemest most secure. Thou art sailing betwixt two perilous rockes, two calamitous shelves, *Scilla* and *Charybdis*, *Presumption* and *Despaire*. Thou hadst need of an expert and vigilant Pilote to direct thee, a faithfull friend to comfort thee, and a prepared minde within thee: thou fiskest in a troubled streame, and many things I could caution thee of, which not fore-seene may endanger shipwracke to thy crasie and surcharged Barke. Oppose not thy selfe to all extremes, but fix the Anchor: it would hold against all tempests, and provide a repose in time for thy poore vessell, least vanquished and oppressed with violence of Billowes, and extremity of aduerse waues, thee be enforced to split, loosing both thy selfe and thy freight: spread not thy sailes too broad for the windes (thy violent affections) are most forced, when thy sayles, (thy ambitious thoughts) are most extended. Ballace it light, least it



sinke with her Burden : it is better to  
 loose the freight then the Merchant :  
 and the Phylosopher *Mymus* chused  
 rather to lose his gold then himselfe.  
 Enter not thy Barke with any prophane  
 man : if his company doe not ruinate  
 thee , it may well depraue thee : and  
 when *Bias* came into any shippe or ves-  
 sell with a wicked man , where he was  
 in danger of shipwrack, he would neuer  
 suffer the prophane man to pray, say-  
 ing , take heede least the Gods heare  
 thee , for then wee can expect for no  
 mercie. But aboue all let the sterne  
 (the principall Organs and faculties  
 of the soule ) bee euer with all vi-  
 gilancie attended , wisely gouverne-  
 ned , and industriousslie employed.  
 Thou art to saile by Syrens (those three  
 daughters of *Acbelous* and *Callyope* )  
 a naturall euitation of that which is  
 good , a naturall inclination to that  
 which is euill, and a naturall deprauati-  
 on of the will: reiect the pernicious em-  
 braces of sinne and impietic, stop thine  
 eares to the Syrens melodic, and reduce  
 thy thoughts to that retired harbour  
 of tranquillitie, a sincere and secure con-  
 science:



science : it is a Christians brasen wall,  
 it makes vs secure of things past, it ad-  
 uertiseth vs of things present, and pre-  
 pareth it selfe for things to come : No  
 Monument so glorious, no statue so spe-  
 cious : for what will curious Sepulchers  
 auaille vs, when infamie perpetuates the  
 memorie of vs. *Vita mortuorum in Me-  
 moria uiuentium posita est.* And vertue  
 liueth after death ; The Ancient Patri-  
 archs returned to the sepulchers of their  
 Auncestours, but that had beene but lit-  
 tle, if their vertues had not equalled  
 their auncestors. Desirest thou to haue  
 the excellencie of this painted world,  
 the beautie of this earthlie Theatre cha-  
 ractred and displaid to thee in her co-  
 lours ? Thou shalt see in her many see-  
 ming flourishes of happinesse, many  
 faire promises of a continued emi-  
 nence : but shee failes in her perfor-  
 mance : her fruits are but flowers, and  
 her haruest soone ripe, and soone rotten.  
*Sodoms* apples were faire to the eye,  
 touch them, & they turne to dust. Pain-  
 ted Sepulchers shew much beautie, and  
 seeme as if they would outliue time, yet  
 continuance defaceth them, remaining

memorable in nothing, saue that they were once memorable. Starres fixed shine the brightest: fix thy thoughts vpon the morning Sun of righteousness, and like the Sun, thou shalt shine more bright at thy setting, then at thy rising, at thy death then thy birth, let thy mind be established on that which can suffice it: no terrestriall respect of earths vanitie, but an expectance of heauens eternitie, to receaue that Crowne for which it was created, and not the wages of sinne, for which shee was not ordained. Thou hast many difficulties to passe in this wildernesse, ere thou can see the Land of promise; Thou must thirst, hunger, and wander; thirst, but for the well of life; hunger, but for the staffe of spirituall Bread; wander but at last (with the good Shunamite,) to returne from the mountaines of *Gilboa*, to the vale of *Bethlem*, the poole of *Bethesda*: to the vale of *Bethlem*, where thou may repose, to the poole of *Bethesda*, where thou may take repast: yet must thou not murmur in this long peregrination: Thou art but as thy forefathers haue beene: if afflicted, so was thy master Christ: if tempted,

ted, so was he: if persecuted, behold the whole Colledge of those blessed Apostles, making their whole life a persecution, a very martyrdome to propagate their masters glorie, and to performe that worke for which they were sent. Thou must not make profit of thy profession with *Magus*, nor make sale of thy conscience with *Demas*, nor sell thy Sauour with *Iudas*. Thou art inuested with Christs owne Garment, endewed with more especiall priuiledges, and prerogatiues then many of thy brethren, boast not of that thou hast receaued, he that did giue them thee, can take them from thee, and make thee naked, that was once garnished with such singular ornaments, bestowing them on others that shall better vse them, since whilst thou hadst them, thou didst abuse them. Enuie not anothers gifts, but rather thanke God for his ample benefits extended vpon thy brother: that pernicious vice of enuie is the corrupter of many singular vertues: and to describe her more perspicuously, heare the ancient fathers how they decypher this vniuersall contagion of the world. En-  
uie



uie consumes all vertues : by enuie was Christ crucified, the historie whereof is mentioned vnto thee, enuie and malice aboue all other vices inebriate the soule. Where there is enuie, there can be no Brotherly loue. Who enuieth lo- ueth not: the law of the Diuell is in him, because the diuell by enuie fell. Therefore enuie is knowne by this, that shee is neuer in charitie. For by enuie was Christ crucified, and consequently who enuieth his brother, crucifieth Christ. *Aug*: Enuie alwaies followeth vertue: he is a valiant man that can conquer enuie with humility. *Hier*: Hee is sure an enuious man that taketh pleasure in seeing another mans dammage or punishment: *Ambros*: the error of enuie doth not onely inuade the Synagogues of the impious, but the cels of the religious. *Euseb*. Enuie manifesteth that we haue not the loue of God in vs. *Esfrem*.

It is a rare thing to want enuie in prosperitie. *Iosephus*: where the good man profiteth, there the enuious repineth: as the Poet saith: *Inuidus alterius, &c. Isidorus*.

Here



Here thou seest enuie dismasked :  
 who euer with *Ctesyphon* kicketh a-  
 gainst the Moles heeles : there is no ver-  
 tue can passe vncensured : no exquisite  
 worke vnreproued : *necesse est quôd Mo-  
 mum aut Minum habet , qui virtutem  
 amat.* But run thou a religious course  
 inclining neither on the right hand, nor  
 on the left : on the right hand thou may  
 be too precise in being too regular, on  
 the left hand, insuccessiue, being too fi-  
 nister. The Goulden mediocritie, is as  
 good a way, and as secure as the Phylo-  
 sopers *Galaxia* , their milke way :  
 here is true consolation in spirit : for  
 the righteous bee glad and reioyce in it:  
 walke in this way , and the suggestions  
 of Satan shall not seduce thee, for thou  
 art in the way that leadeth vnto life, not  
 intangled in the Brakes of this world,  
 but expecting the glorious possession  
 of those Ioyes aboue. Continue in per-  
 fect charity with thy brother, it is *πλερο-  
 μία*, the fulfilling and perfecting of the  
 Law : it reconciles vs vnto God, appea-  
 seth his indignation conceiued against  
 vs, and assures vs of the performance of  
 his promise , made vnto vs in his sonne.

By

By the loue of God is the loue to our Neighbour ingendred , by the loue to our Neighbour, is the loue of God nourished : here is a mutuall and reciprocall loue: a threefold Cord is hardly broken. But thou obiectest thou hast felt the heauy hand of God , thou hast tasted of the bitter cup , and drunke deepe of the Cup of affliction : what then ? where is thy conclusion ? doest thou reason hence that thou art deprived of the fauour of God , and excluded from his sheepfold ? God forbid : these afflictions doe rather approue and testifie his exceeding loue towards thee : whom I loue saith the Lord, those I chastice and correct: he is not a father , where thou art not a sonne, nor is he a sonne that is incorrigible : he must bow his necke vnto the yoke, and presse his shoulders with the Burden, he must not argue that the burden is heauie , or the yoke not easie : but with all patience sustaine all, and support all, that God may be glorified in all. This resolution will arme thee with a serious preparation against all difficulties , calling to minde , how the Apostler (after the death and passi-

on

on of Christ Iesus) were as a puissant  
armie constant amidst all tribulations.  
Their afflictions, their stripes, their im-  
prisonments, were experiments to trie  
them not affrightments to dismay them:  
By them they were proued, and in their  
resolution approued, because they  
fought valiantly the Lords Battell, to  
increase the number of the faithfull, to  
breake the bread of life, to such as were  
appointed vnto saluatiō: weakning the  
power of Antichrist, and discomfiting  
sinne. Fight thus (deere Christian) and  
thou shalt raigne where those victorious  
champions raigne already: the vale of  
this earthly habitation shall be dissol-  
ued, and thy spirituall Temple renewed,  
to supplant the whole body of sinne,  
and to receiue a glorious diadem of e-  
ternitie, by subiecting thy selfe to the  
materiall sword, to be nourished with  
that spirituall foode of Gods word vn-  
to eternall life: for whosoever will  
raigne with Christ, must likewise suffer  
with Christ. He was crucified that we  
might be saued, and shall we be exemp-  
ted from that which he suffered? No,  
rather let vs put on the complete Ar-  
mour



mour of righteousness, with slings in our hands to wound that malicious Goliah, that terrible Philistine in the head: that is, vtterly to discomfit him: that we who haue receiued so glorious an inuestiture, the speciall indowments of his Grace, may by the operation of his spirit effectually working in vs arrive at the Kingdome of glorie. That what is here inchoate, may be there consummate; of Christ we are called Christians: if we be Christians of Christ, we should follow Christ: that ascending with him to the Crosse on Mount *Caluarie*, we may likewise ascend with him to his Throne exalted with maiestie.

THE





T H E  
P O O R E M A N S  
H A R B O V R.

**I**N thy affliction haue I heard thee and in the bitternesse of thy sorrowes haue I attended thee : for thou descendedst down as it were into the graue, & buried thy honour in the dust. But who euer hath cried vpon me, that I haue not heard, or craued my helpe, whom I haue not aided ? Art thou poore, and sicke, and hungry, and naked, crying for almes yet art not rewarded, for one crum yet art not satisfied ? why, what of this ? if thou bee poore, so was *Lazarus* : if sicke, hungry, and naked, so was he : if despised, so was hee : character what miseries soeuer thy miserable state is afflicted with, and thou shalt see them

them personated (in more ample sort) in disconsolate *Lazarus*; yet was not he comforted? were not his rags turned to robes, his hunger to festiuall honour, his pensive affliction, to extensive consolation? he was abandored of *Dines*, contemned of *Dines*, nay reprobued and shamefully iniured by the seruants of *Dines*; yet behold the exchange: *Lazarus* is exalted, *Dines* tormented, *Lazarus* comforted, *Dines* afflicted: *Lazarus* in *Abrahams* bosome, in ioy for euer, *Dines* in the fire of hell, to be deliuered neuer. O what subiect of ioy and comfort, what argument of diuine consolation is this vnto a poore distressed soule, that trauels vpon the pilgrimage of earth, hungry, naked, and despised? But there is a greater occasion then this for him to pull vp his courage, to solace his depressed minde; and that is the very promise of God himselfe past (and that by a constitution irreuocable) to the poore and afflicted spirit. I looke to him faith the Lord by the mouth of his Prophet *Esay*, that is poore, that is broken in spirit, and that trembleth at my words. Here the Lord professeth himselfe

selfe a patron to the poore, their strength  
and mighty defence in the time of their  
necessity. He is none of our time-ob-  
seruing friends, our state affectors, that  
rather patronise our errors (to insinuate  
themselues in to the vnsteddy affections  
not of vs, but of our patrimonies) so  
long professing amitie till our estate  
(the adulterate oyle of their pretended  
friendshippe) be extinguished. These are  
good Mammonists augmenting their  
meanes by indirect courses: running e-  
uer on the Byas of Adulation, till that  
clawing humour worke to their vnhap-  
pie friend remediless desolation. But  
God is faithfull: and whom he once  
loueth, he loueth vnto the end. How  
happie art thou (poore pilgrim) of such  
a louer, that erects thy drowping head,  
directs thy erring feet, supports thy de-  
clining faith, and placeth thee in the re-  
tired harbor of all spirituall comforts,  
ministring these and the like solaces vn-  
to thee. Wipe thy eyes (poore harbor-  
less soule) complaine not of times ini-  
quitie, descant not of thy penury, re-  
late no more of thy miserie: I haue  
heard thy voice, and am come to com-  
C fort



fort thee, I haue put all thy teares vp in a Bottell, and they shall remaine as testimonies against those obdurate and impenitent, those reynorcelesse and vncharitable *Nabals* that haue stopped their eares to thy cries, their eyes to thy teares: solace thy selfe in me, for I will receaue thee into my protection: I will shelter thee vnder the wings of my mercie, so as no violence shall oppresse thee, no enfewing miserie afflict thee, no pouerty dismay thee: for why? I am rich in mercy, and will enrich thee with the comforts of my diuine spirit. Who euer called vpon me, and I heard him not, or powred his prayers vnto me and I relieued him not? Thy pouerty is no barre in my Court to hinder thy expedition: Thou beggest and suteest *informa pauperis*, yet thou shalt finde a Solicitor that will not neglect thy affaires: He it is that created thee (as well as the mighty ones of this world) and he will not suffer his Image, his similitude, his Impression to be rased, defaced or contemned. It is I that haue seene thee exposed to all the miseries of earth, and I considered thy patience: for which haue  
I accep-

I accepted thy prayers which (like sweet and redolent perfumes) ascended vp vnto my nostrils. Be comforted, be comforted: the extent of thy afflictions is almost expired, the date of thy sorrowes extended, and the period of thy miseries consummate. I will clothe thee with the Garments of eternity: Thou shalt dwell in the mansions of my glorious City, and for thy pouerty, receaue the rich ornaments of a celestially inheritance: and herein shall thy ioyes be redoubled, for thou that liued desperable in the eyes of men, shalt Triumph amongst the quires of Angels, being incorporated in the glorious society of all those heauenly Cittizens which raigne with me eternally. There shalt thou haue for these poore rags, Garments that shall neuer be worne. There thou shalt feede on spirituall Manna, and Mella, there shall be no hunger, but eternall feasting, no sorrow, but perpetuall reioycing, no discord, but mindes generally vniting: where fulnesse shall not breede lothing, nor others glorie in thee repining, nor lights perpetuitie obscuring, nor times eternitie ending:

for there will I be all vnto all , to shew my glory more euidently towards all. Thus will that father of all comfort, comfort thee with his diuine consolations : thus will he in the very middest of thy anguishes, miraculously, infuse & instill into thy distressed soule, these & the like spirituall refections: he will annoint thee with the oyle of *Gilead*, & put vpon thee a new raiment, and on thy finger will he put a ring of pure Gold, with the seale of Armes on it: with the seale of thy election, predestined to eternall life. O meditate of this, and the like diuine comforts, and the perturbations, billowes and afflictions of this life, will be lightly esteemed in comparison of that exceeding measure, and quantity aboue all measure, of spirituall Treasures, reserued for thee in heauen. A-lasse thou liuest here (that I may vse the Greeke phrase) *ἐν τοῖς κρηβάτοις τῆς γῆς*, In the very penetrals and cauernes of the earth: farre remoued from thy centre, farre transplanted from thy natiue Countrie. O then be not so enthralled with this masse of corruption, so captiuated by sinne and Sathan, so deluded by



by the vaine flourishes of earths vanities: eleuate thy spirit, erect thy minde, liue not so long in this dangerous Clymate, as thou forget to returne into thy Countrie. Thou hast an excellent motiue (poore hunger-starued soule) not to desire thy abode or residence vpon earth: sith thou feelest within thee nought but biting hunger, and without thee, nought but hard hearts, that consume their daies in chambering and wantonnesse, in securitie and carelesnesse, respectlesse (heauen knowes) of their chiefe good, the aduancement of Gods glorie, the feare of his name, reuerence to his ministers, or any worke which might tend to the edification of faith or manners. *Hinc illa lachrima*; hence comes our cause of lamenting, hence the true and efficient motiues of sorrowing: But thou (poore man) that art sequestred as it were out of the world, not as much as obserued with the eie of popular respect, seeing thy owne contempt of one side, and the impiety of this enormous Age of the other side, hast reason with *Paul* not onely to desire thy dissolution, but euen in the meditation

dition of it to conceaue especiall comfort, and delight. For the world what is it, But a cage of vncleane Birds, a masse of indigestion, an indisposed frame of pollution, a sink of corruption? True was it, that that Dominican Frier obserued: There was in the world at the first (saith he) *conscientia*, but that was altered presently and turned to *scientia*, and that too (by the foolish stupidity of these times) is changed into *mere Entia*, a poore Being indeed, when we know not the essentiall cause of our Being: but ledde away with either singular concept of our ignorant knowledge or besotted with the present objects presented and represented to vs: which so auert and distract the intellectuall eye of our vnderstanding, or so enthrallled and engaged as it were to priuate profit, like the worldly statist, or with the itch of honour like the Ambitious Artift, or with the disperfing of our victories in forraine prouinces with the insulting Martialist: that we forget (for a little worldly gaine) the Gayne and treasure of Eternitie: for a puffe or blast of vaine glory or ambitious honour,  
the

the Honour of God, and sacred ministers: for a soone perishing fame, the fame and reputation which wee ought to purchase of our heavenly father. Deere pilgrim, thou seest these transitorie and temporarie delights, how soone they fade: how short their continuance is: for thou canst see further then one in higher place can see. We make the Argument infallible: for demonstration proues it: a man may see more piercingly into the beauty of the firmament within some hollow place or pit, then he can vpon the euen superficies of the earth. Thou art placed in this pit; retired from the world: inferiour in order, bereft of the cloude of honour, nay exempted of all inconueniences which might any way seeme to darken the eye of thy vnderstanding, here thou seest the piecolored flagges of vanity displayed, the poore Ostrich robbed of her taile, to fanne a Ladies face. The fillie worne disbowelled to cloath a case of corruption with a silken couer. *Nec atriora sane vidimus peccata, quam ea quae sunt sericea*; Silken sins goe with a priuiledge: they haue a good couer for deformity.



formitie, this I know (simple soule) thou seest and admirest. Then thou goes further, and thou sees seeming sanctitie put on the roabes of holinesse: furnisht with a little lippe labour to mumble a few keycold deuotion-lesse prayers, making his lippes goe as if possessed with some spirit, as indeed he is, for no spirit more execrable then hypocrisie: there thou seest halting iustice; a Magistrate that goes on stilts to saue his foote cloth, hee oucrperes a whole multitude, but taking so great paines vpon his artificiall legges, he must be annointed; theres no remedy, hee will grow stiffe else: it is a golden potion must restore him his sence of hearing which was welnigh perished: applie but this receipt to his pulse; and the vertue is admirable, its better then Eare-salue it will restore him the faculty of hearing instantlie. There thou seest a great patron of iniuries, that has erected two Sanctuaries, dedicated to two contrary Soueraignesses: *Vertue*, and *Vice*; *Vertue* for her name, *Vice* for her Nature: many such professors of vertue (poore beggar) I know thou findest, that can make  
externall

externall show or appearance of vertue,  
but hath vice to be vertues riual : ver-  
tues building is easie to be discerned :  
theres no superficial cost to beautifie  
her Temple : shee hath a good inside  
and a bare outside : vice her opponent  
boasts (and truely so shee may) of curi-  
ous edifices, rare deuises, monuments  
of more honour and celebritie then  
poore vertue and all her posterity euer  
attained to, in the one the worlds map  
is rightly characterd : in the other, there  
is representation of a more glorious  
pallace. But I will proceed further :  
they haue beene characterised too of-  
ten to be now vnknowne. Now thou  
hast scene all this (poore pilgrim ) rag-  
ged vertue, and roabed vice : thou canst  
not be deceaued in their Colors. The  
purple whore is easie to be discerned,  
me thinkes thou should glorie much in  
thy ragges : seeing vertue no better  
clad : one better habilimented with  
rents then rints. God hath done well  
for thee to giue thee so faire a patterne  
to imitate : nor is it disparagement to  
be her attendant with thine owne Gar-  
ment : without adorning thy outside to  
grace

grace so faire an inside, for vertue is depicted the best when hee is garnished the least. Thus, thus consider what thou art, and whom thou resemblest: not one vnderferuing because of thy wants: for the exquisitest deseruings are for most part the vnworthiliest recompenced: But the verie Idea of imparaleld goodnesse, Vertue her selfe, shee is naked, so art thou: harborlesse so art thou: in her selfe deseruing, yet desertlesly esteemed. and so art thou: your fortunes seeme equall: doe but match her in the mindes proprieties, and thy reward shal be by so much more eminent, in regard thy estate was here depressed. I will yet draw nerer thee, thou art here placed in a desolate Forrest, farre removed from any either internall or externall comfort, saue that continuall feast (a sincere conscience:) Thou art without friends, and no desert more solitarie no Forrest greater, then to be deprived of friends: and in this vncouth promontorie there bee many sauage Beasts which seeke to pray vpon thee, or at least to triumph ouer thee: and wouldst thou not willingly retire thy selfe, and  
purchase



purchase thy owne safety by a sequestred life? or if not, *Semel mori melius est, quam semper moriendo viuere.* Alasse (deere christian pilgrim) thou art in this state : this desert is the world replenished with sauage beasts, with which thou art enuironed: some lyon like contemne thee for thy pouerty, others deride thee without remorse had to thy deiected fortunes: But all triumph ouer thee (being made as *Heluius pertinax* was entitled) *Pila fortuna*, fortunes ball: tossed into euery hazard, subiected to euery calumnie, being indeed made the very stale of disgrace: yet in all these occurrents (if thou make right vse of thy pouertie) thou remaines free from any perturbation whatsoeuer: their pride makes the more humble: their ambition worketh in thee mortification: their contemning thee breedeth in thee a contempt of the world, relinishing the garish objects of vanitie to reape the haruest of heauens glorie. I will now descend and that briefly to the discourse of such as conceiued more entire ioy and rest in their soules, by abandoning the world, giuing their  
goods

goods vnto the poore, nay such as voluntarily became poore, that they might follow Christ, then if they had possessed the inestimable treasures of the whole Earth. The reason that induced me hereunto was: forasmuch as I know examples be of more force then precepts, the exact and as it were liuely description thereof imprints in our mindes an ardent desire of imitating such whose wel disposed liues made their ends glorious. Read but the sacred ordinances and lawes of God; Thou shalt see the Apostles contemning all priuate respects whatsoeuer to tast the sweetenesse of the ineffable loue of Christ: here thou shalt see one called from the receipt of custome, a place of profit, to follow him, who had as little appearance of externall happinesse as might be: straight thou shalt behold another (conuerted from an Arch-persecutour of Christians) one that flourished in the height of honour and was chosen for a patron of infidelitie, despise honour and her superficiall flourishes, and consecrate himselfe to the supportance of truth: here another (euen

uen now a Rabbi a great Doctor of the Law, and one in especiall esteeme with the multitude for Christs sake) become contemptible to tast the sweetenesse of Christs loue in it selfe inexplicable. *Zachary* for this loue willingly became poore, diuiding his goods to the poore, and making restitution for what he had iniuriously taken: for this loue, and for this incomparable sweetenesse did the stones wherewith blessed *Stephen* was stoned seeme sweete vnto him: for this did Saint *Lawrence* tast the Torments of the Gridiron with especiall sweetnesse: this moued *Andrew* to goe pleasantly vnto the Crosse, that hee might hasten vnto the diuine sweetnes: for this *Bartholomew* willingly sustained death, *Iohn* drunke poison, & *Peter* (as one made drunk, with the apprehension of that supernal sweetenesse,) cried out, let vs build here three Tabernacles, let vs soiorne here, let vs remaine here, since we need nothing that is necessary for our comfort so long as we abide here. O then deere christian if the surueigh of these glorious professors preuaile any thing with thee to distast the bitter



bitter and vnfaury affections of this transitory life : make vse of thine owne pouerty : thou hast no reason to stand all the day idle, but to haue recourse to the spirituall vineyard. It is hard for a rich man to enter into the kingdome of heauen, for why ? he must take leaue of his friends and fauorites, of his reuenues and possessions, there be many things oppose themselves to his intended resolution. But thou that carriest all thy preferments about with thee, hauing nothing at home but bare wals, appendices of ruine, thou that canst not yeeld nature her necessities, being made a very spectacle to triumphing fortune: one as exposed to the inconueniences of times occurrents, so deprived of those externall Blessings, by which we onely seeme to be and haue our wellbeing : art rid of these maine impediments which vse to hinder the worldling from the prosecution of such affaires as might yeeld more perfect and accomplished content. then all the semblances of fortune, and prosperous successe. O how hard hath the abandoning of the world seemed to such as  
haue

haue planted their affections already  
vpon this terrestriall foundation. They  
could willingly serue Christ, if they  
might reserue (likewise) some retired  
housers of seruice & deuotion to Mam-  
mon: but wholly to giue vp their inte-  
rest in earth and earthly possessions, ne-  
uer more to call themselves masters of  
their ample and commodious inheri-  
tances: O it is an hard lesson, such a bit-  
ter potion had neede of some sweete  
pill to season it. Thou now sceit the  
high roade-way that leades thee to a  
port of secure rest: hold on (deere pil-  
grim) and faint not in thy Iourney:  
thou art now towards a rich inheri-  
tance, and shalt possesse those true essen-  
tiall and reall ioyes which with such  
feruencie thou hast desired. But yet  
ere I leaue thee in this Harbour, let me  
expostulate the cause with thee, & aske  
thee, why thou art dejected? why so  
sorrowfull? thou sustaineest disgrace and  
art called impudent Beggar; Beggar?  
alasse what is that? who is not? doe we  
not (euen the best of vs) beg from day  
to day for our diurnall sustenance? in-  
cluded in that particle: *Giue vs this*  
day

*day our daily bread:* but thou art impudent; with farre more impudence are we branded, that are euer begging, yet neuer satisfied: nay more, presuming to haue what we neede without asking: and for thee (poore soule) necessitie pleades thy cause excusable. *Egenti viro pudor nequaquam est utilis.* A shamefast Beggar neuer gained by his profession. Grieue not thy selfe then at the strange language of the hard harted miser: his owne words shall condemne him when he appeares (as of necessitie he must) before the Tribunall of Gods iudgement: its not then the awfull regard of his authoritie (for he is then degraded) nor the abundance of his wealth (for of that hee is deprived) nor the generall respect had to his person (for then he is disualewed) that shall answere for his neglect: Thy hunger shall witnesse against him, thy afflictions shall condemne him, and those many Iniuries (which with such patience thou in this life sustained) shall be recorded in those monumentall leaues of eternitie, and proclaime him Guiltie: for doubt it not (poore wretch) though  
there



there bee none now to comfort thee,  
but such as laugh at thy miseries, when  
thou shalt be let out of this poore pri-  
son of flesh, and transported to thy na-  
tiue countrey, there will be an Aduo-  
cate that will pleade thy cause freely,  
and doe thee right speedily. The euill  
Iudge in the Gospell was rather moued  
by the widdowes importunity, then her  
causes equity to doe her right: But this  
Iudge will discusse thy cause, neither  
drawne by importunacie, nor awed by  
authority, nor subiected to partialitie:  
he it is that is Iudge of heauen & earth,  
extending the Heauens like a Curtaine,  
and in mercie expressing his affections  
to the Children of Men. Before this  
Iudge shalt thou appeare, and hee that  
oppressed thee: he to tast the rigour and  
seuerity of iustice, thou to remain in the  
comfortable embrace of his mercie:  
he to reape the fruits of his own works,  
to condemnation, thou to conceiue the  
sweete and amiable tast of eternall con-  
solation. O what difference then be-  
twixt thy miserie, and his earthly hap-  
pinesse? where is then that great atten-  
dance? those many superficiall ceremo-  
nies

nies of obsequiousnesse ? vanisht, vanisht: his afflictions more violent, in as much his comforts in this life were more eminent. O if the Great ones of this world would consider this : how little would they esteeme the insubstantiall flourishes of this world ? how attentiuely would they obserue the dimensions of their life, least the labyrinth of sinne should ensnare them, the afflictions of earths vanitie surprise them: or the gay colors of mundane allurements captivate them. But sinne is now mounted, her throne is erected, and who dare censure so generall a profession ? as rare is it to finde vice without a champion, as to finde hospitality in an ancient house, sanctitie in a Monastrie, religion in a house of prostitution. A man may see feasts solemnised, but the halt, lame, and blind, seldome or neuer inuited; resembling those sensuall meetings of Penelopes wooers, which *Emneus* in *Homer* so exactly describes, *opifices Vates, Medicus seu etiam poeta qui cantando oblectet, hi sane vocati sunt in orbe: Egentem vero et Medicum qui sibi bimet est in commodo nullus vocat.* None

calls the beggar : his rags are not fit for  
festiuall solemnities : alas poore man,  
then must hee feede (like Democritus)  
vpon the smell of dainties, full seruices  
are not for a weake stomacke, and yet  
me thinkes (poore Soule) thou deseruest  
better entertainment. Thy Image  
should not be so lightned. Thy naturall  
Garment is of as pure stufte, and as cu-  
rious as the perfumedst Gallant of them  
all: and should the couer of our shame  
so much transport our affections, that  
without respect vnto the image of our  
Saviour, we should disalue the instru-  
ment, and so ouerprise the couer. O no,  
let vs not so obscure our iudgements:  
let vs rather haue recourse to our be-  
ginning, and then conceiue the espec-  
iallest motiues wherein we haue cause  
to glorie. Sure Nature seemes as if in  
the beginning shee hated all other or-  
naments then such as were natie: be-  
ing at the first a raiment to her selfe, and  
sufficient in her selfe against the incle-  
mencie of heate, the violence of cold,  
& all distemperatures whatsoeuer: But  
when man lost himselfe, he desired to  
shroude himselfe against the violent as-



faults of a troubled conscience. Hence then wee glorie in our shame : for by these externall habits are we put in minde of those primitiue graces of which wee are deprived. In this then (sillie Beggar) may thou likewise be comforted : Thou seest thine owne nakednesse, and acknowledgest thy sinne: But the fine creatures of this world imitate the Pagan Idolators, they hang vales ouer their deformities ; making their worst part the most precious. Pore vessell of corruption what needes all this brauery ? what makes thee set out thy enemy so gorgeously? she seeketh thy ruine, laies continual battery at the fortresse at the fortresse of thy soule, environs thee with hostile and fatall afflictions, and yet thou pamperest her vp still, strengthning thy owne forces against thee. O madnesse ! O exceeding phrensie, doest thou not (or is it wilfull blindnesse) perceiue with what violence this morsell of flesh which thou bringst vp and nourishest so carefully, suggesteth into thy minde poison ? making the labour of an incurable contagion, euen the lethargie of thy soule: and wilt thou

thou cherish yet this Snake in thine  
owne Bosome? wilt thou raise so glori-  
ous an Image for so corrupt a Trunke?  
surcease, surcease: Thou hast plaid too  
long with this inchantresse: it is now  
high time to purchase thy liberty. Af-  
ter *Calypsø* had so long time detained  
*Vlisses* in miserable seruitude, at last  
sought meanes for his deliuerie. These  
bosome enemies are most dangerous,  
they know our constitution, and can  
transforme themselues vnto the distinct  
habit of euery affection, to shadow their  
designes more couertly; they assume  
that forme which best concords with  
our Nature. This thou seest (poore man)  
and in this art thou eased: for this ene-  
mie of thine, thy flesh, receiues more  
hard entertainment at thy hands. Thou  
keepst her from rebelling, and streng-  
thens thy spirit by her weakning. In this  
then hast thou aduantage of the flesh-  
pampering Epicure, & therein shewes  
pregnant testimonie of thy expert  
iudgement; for who would preferre the  
rinde before the pith, the Barke before  
the medull, or core before the sap? But  
these doe so, disesteeming the internall

ornaments of the minde, the best graces that a Christian soule can appropriate to her selfe, exalt the outward (which God wot) like a painted Sepulcher, or *Sodoms* apples be no sooner touched then to ashes conuerted. Beautie, a flourishing vanity that soone fadeth: externall pompe, honour and magnificence, lesse then bare Beings, for soone they decline and haue no being. Time-observing worse then either, making oftymes an oilie Tongue the ruine of the owner. These are the scopes are aimed at: and yet what greater vanitie, then the possession of such extrinsecall shadowes? I haue oftymes seene it, and the frequencie of it hath welnigh made it a position, those which suddenly stept to honour, by their vnexpected risings, made their fall shortly to be expected: Nor did their memorie die with their fall: the merit of their honour was cald in question after their death, howsoever ill in them that cald it in question, taking the Cynicks precept for an especiall caueat in all my Actions: *in Sepulchra Mortuorum leuius calcare*. But of this digression too much: I haue retired  
my




my selfe too long from thee (poore brother) yet I perceiue my former motiues of consolation haue preuailed a lit tle with thee, which I will succinctlie conclude with this finall comfort, that this might minister no lesse solace in the end the the precedent comforts in the beginning.

I haue prepared this harbour for thee (poore pilgrim,) and would haue thee as one carefull of thy weale, to retire thy selfe here, against the turbulent stormes of all afflictions: that though the pompe of this world seeme to perswade thee to a kind of despaire in thine owne estate: yet flying to this harbour, the holes of the rocke (Christ Iesus) thou maist finde eternall comfort: *intuere rupem et erige ratem*. This rocke shall defend thee from all aduerse oppositions either of world the flesh or the Diuell: hauing thy habitation so firmly planted vpon those future ioies, that the miseries of this world may seeme small in comparison, in regard of that exceeding measure of consolations prepared for thee in that Sanctuary of Eternitie: where no disturbance can surprise thee, no pouerty afflict thee,

no care depresse thee : *Tranquillam sedem tenes et in ea sola glorieris.* Hence maist thou conceiue perfect ioy : and ruminat of those internall and eternall comforts which are promised thee if thou beare vp thy selfe in thy aduersities : the bosome of *Abraham* is open vnto thee , and all patient men that destitute of mundan succour , retire to the sacred bowels of Christs compassions : no affliction so great which Time will not allay : no discomfort so exceeding which the exceeding comforts of Christs passions cannot mitigate. Time is a perfecter of all things , saith the worldling : but if this time be not employed in the exercise of Christs passions , the distast of times continuance affoord no lesse bitternesse , then the increment of afflictions. The tempests are well calmed : thou maist sayle without an aduerse encounter of turbulent affections. Thy Pilote is skilfull , for the windes and seas obey him : he is mercifull , for hee neuer forsooke the poore mariner nor distressed seafaring man , till he be arriued at his port and expected Harbour.



# THE MIRROR OF VAINE GLORIE.


 Herein art thou proude  
 O Man? or whereto doest  
 thou exalt thy selfe? art  
 thou composed of more  
 then humane substance,  
 that thou shouldst glory in thy feature?  
 Thou admirest thine owne wisdom,  
 and reposest more confidence in thy  
 smooth wit and acute conceipt, then  
 Mammons statift. Why (foole) art thou  
 wise in thine own Imagination, & yet  
 directest not thy waies to the square  
 of wisdom? Thou art wise because  
 thou canst deceiue: O spirituall follie!  
 how vnhappy was *Achitophel* in this  
 wisdom? how improuident & impru-  
 dent



dent was *Haman* to erect a Scaffold for himselfe? Thou desirest some attendants (not so much to serue thee, as to looke vpon thee) for thou esteemes not so much a seruiceable fashion as thine owne admiration. How foolish art thou to thinke the world should terme thee wise that art so phranticke? purge, purge, thou hast a maladie within thee will consume thee: Thou breakest the Lepers Law: they were enioined to cry I am vncleane, I am vncleane. But thou that laborest of a more lothsome leprosie, will not confesse thy shame: not one figge leafe to couer thy nakednesse. Sin now goes with a protection, who dare reprimand her? *Nemo hercule, Nemo.* None, none. Sinnes grow habillements of Nature in which we most glory: that which shames vs most, in that we shine most, boasting of our vices, as if motiues of respect. All sinnes passe with impunitie: for who will throw the first stone? what place from the highest to the lowest exempted? Sinne flies for Sanctuarie into Sanctuaries: what Time dispensst with, wherein the Creature can say, I haue desisted from sinne, & done that for which

I was

I was created? in what place doth not vanity represent her selfe? Not onely in the faire Structures (wherein we glorie) to leaue so beautifull mansions, monuments of our care and prouidence to our posteritie; but euen in our Beds of earth, our Graues, and Sepulchers. *Shebna* was carefull of this, and yet his intentions were frustrate: for he built his sepulcher in one country, and was buried in another. Alasse, why glorie we so much in the couer of corruption? Tombes are not made so much for the dead as for the liuing: and the life of the dead consists in the memorie of the liuing. All that was wrt ouer that great *Pompey* was this: *Hic situs est magnus*. Alasse poore Greatnesse, when an ambitious and incircumscribed spirit can be confined within so strait a circumference! It was *Innocentius* question to describe humane frailtie.

*Dic mihi vas cinerum, quid prodest flos facierum.*

Thou hast beene present I know it, sometime at the buriall of thy friend, or neighbour, where thou sawest the character or embleame, of all the sonns  
of

of Adam: and yet thou art returned from his graue, this good commemoration of thy mortallity, (as from the Centaures banquet) more obdurate in heart, remorceles of sinne, senceles of shame, then before thou saw thy dead friend interred, O conceaue remorce and liue: let not the publicanes and sinners condemne thee, let not pagans outstripp thee. Thou liuest in the light of the Gospell: many preachers are sent thee, (take the opportunate time,) now is the haruest, labor to bring thy sheaues with thee. *Qui arat, arat ut metet, qui pugnat, pugnat ut vincat.* So sow, that that thou may reape plentifully; so fight that thou may bee crowned after victorie atchieued. Cast but thine eie (deare Christian) vpon all the waies & bypaths, which seem to lead vs to mundane felicitie: thou shalt finde nothing but intricate waies, vnfrequented labyrinths, which menace ruine to the passenger. *Aditus prospicitur, reditum non patitur*; easie is it for thee to enter, but to come forth difficult. The world is like *Polyphemus* caue: entering once into the pleasures of earths  
vanitie,



vanitie, thou art so enchained, so en-  
snared to the delights and inordinate  
affections, which like merrie Sirens,  
doe so solicit thee, as thou canst hard-  
ly exempt thy selfe from their serpen-  
tine embraces. Holy *Athanasius* saw in  
his sleepe (for so the vision appeared)  
the whole world encompassed about  
with snares and nets: its true; what  
profession but exceedingly tempted, if  
not seduced? auarice, as sure an atten-  
dant vppon age, as sensuality vpon  
youth. Church vsurie, Simoniacall pa-  
trons, making sale of the precious  
things of Gods temple, and who re-  
maines there to whipp them out? Vsu-  
rie (as in it selfe a legall sinne, because  
suffred,) growes tyrannicall: shee cries  
not with the false mother, neither thine  
nor mine, but diuide it: but shee crects  
a Monopolie for her selfe, and will  
engrosse a grocerie of soules, to en-  
rich the pallace of her father *Mammon*.  
O poore decrepit sowle, thou that  
art stepping into the wombe of thy  
mother, and carriest deaths head a-  
bout thee, consider thy creation, ac-  
knowledge thy composition, weake by  
creation

creation but weaker by times reuolution. *Sensim sine sensu senescimus.* O gather spiritual riches, prouide thee a skripp that shall neuer bee worne, but continue euer. The rich man in the Gospell gathered much, possessed much, enlarged his Granars, and promist to himselfe securitie with a retired adue from the world, now soule take thy ease; but his Epiphonema was answered with a Threnodia; Thou foole this night shall thy soule bee taken away. Alas so soone? this was the first night (it seemes) of his rest, and must it be his last too? yes: *Esay* answereth him, There is no rest to the vngodly: hee is euer in discontent, seeking to quench his hydropticke thirst with getting, but is neuer satisfied. They which should bee Gods Amners to distribute to the necessity of the Saints, are oppressors, beeing as sponges which sucke vp the laborious gaines of the poore. Let there not bee a begger in *Israell* (saith God to *Moses*) but these regraters, which exhaust and consume the meanes of the poore, make many beggars in *Israell*. But the Lord shall

shall come in thunder, and roote them from the face of the earth, hee shall raze doune their buildings, and make their dwelling with Ostriches. For the Lords delight is in the poore that humbles himselfe beefore him: his horne shall bee exalted with honour: but for the mighty oppressors that grinde the face of the poore, the Lord will chastice them in his fury, and be auenged of them in his mightie displeasure. O if the rich man knew (being Gods dispensour) how soone the sythe of humane frailty will cut him short, hee would not promise to himselfe length of daies, but with all integrity of heart, seruencie of spirit, and humility of minde fall downe before the Throne of Gods mercie: *Sicut Apes flores quasitant, ita Sancti misericordiam Dei.* The Saints of God and such as are consecrate to him, will seeke the mercie of God, and with teares of entire compassion turne to the Lord, that it would please him to turne from their sinnes. They will not protract the time, nor take day with their sinnes, but with hearty contrition, speedy conuersion,



sion and firme resolution not to commit the like finnes againe, they purchase their attonement with God, leauing off sinne before sinne leaue them. For what is it when the Organs and naturall faculties of the bodie through their debilitie haue lost all power of sinning, then to surcease from sinne? No, reserue the heate of the day for the Lords vineyard, let not him haue the afterlings. The first fruits were in ancient time giuen to the Priests, and wilt thou detaine thy first fruits from him which is the head Priest? O dedicate thy labors vnto him, and be conuerted euen in the maturitie of thy time. Thou art now able to cope with Antichrist: to morrow it may be thou shalt be lesse able. A valiant captaine (in the siege of any Citty or fortresse) will apprehend euery aduantage and occasion of attaining his purpose: he will not intermit any time, but with all alacritie prosecute the charge he hath in hand, that his deportments may purchase him glory: *Sub vexillo meret, & mæret si non mereat.* Thou art in the same case: in a strait siege, beleagred with impetuous and violent

violent enemies. The world besiegeth thee on euerie side, & by those 5. Gates or breaches, viz. thy five corporall senses, eye, eare, tast, smell, and touch, he woundeth thy soule as with most venomous Arrowes: so as death entreth in at the verie window of thy soule. *Ismaell* plaies with thee, and deludes thee: the flesh whom thou pamperedst rebels against thee: thy verie households finnes begin to wastle with thee: and *Grauis lucta Graue est periculum contra domesticum hostem pugnare*, saith *Barnard*. Thou must wastle with sinne conspiring within thee, with the flesh which enuirones thee, and the voluptuous affections of worlds vanitie that seeke to surprise thee. Show thy selfe resolute in this encounter, fight a good fight, and with the complete Armour of a spirituall warriour raze downe the tyrannicall kingdome of Antichrist. Thou must passe many difficulties ere thou canst obtain the victorie. Those *Cyanea saxa*: those rockes of perill temptations of euery kinde: but perseuerance will make thy victorie most eminent. The yong man must needes take leaue of his  
E friends,

friends, before he can follow Christ. But thou must abandon friends, estate, possessions, and all encombrances, that thou may be thought a worthy follower of Christ. *Qui Christum sequi petit, equum est ut omnia relinquat, quo Christum arctius teneat.* Riches were best demonstrated by the Romane word *Impedimenta*: hinderances indeed for our heauenly expedition: we should vse them in necessarie respects, not to adore them: if the price of gold had not beene knowne, *Baals* golden calfe had not beene erected. It is a cause of much false Adoration: and many I am perswaded (yet timorous in perswasion) worship the idoll in their chest, more then their Messias in his Temple. O prophanation of Times! when an externall appearance of tempting vanitie, can seduce an Intellectuall soule from her Creator, with the desire of a bare metall ordained for the vse of his creature. We are wise and vnderstanding in chymicke labours, and are profoundly read in minerals: But that onely and principall good, the select treasure of the minde is as farre estranged from  
our



our reading, as *Demas* heart was from any thing, saue what tasted of the world. We can talke of eccentricke lines, bodies, motions, temperatures, & affections: but which amongst vs seekes to season the ill disposed temper of our minde? O pittie and great pittie it is to neglect so diuine a substance: let the Philosophers idle axiome alone: the body should take her temperature from the soule, and not the soule from the body. *Corpus Ancilla est vt pareat, non domina vt imperet.* Confusion of Governours spoile euerie well gouerned state: and those kingdomes be most happy where there be not the most but the best Kings. Thou hast a monarchy (and thats the best kinde of Gouvernment) within thy selfe: O dispose then of thy affections like a Prince: be inuested with a roabe worthy an Emperor, the pure stole of integrity, thy thoughts must be eleuate, not depressed downe to this earthly centre. It is reported that the Emperour *Augustus* could see as well by night as day; thy eyes should be so; not obscured or darkned with the night of error, but euer tralucent,

that if there were windowes in thy heart, the splendor of thy internall man might show her owne dignity. But especially let me caution thee in this: that thou be open handed, and bountifully hearted to thy needfull brother: it will make thee see more cleerely into the prouidence of God, and excite thee to an acknowledgement of his mercies; euer meditating of his bounty in bestowing, and thy immerited seruice in deseruing: It will inflame in thee a perfect and exact measure of charity, to giue freely, because thou hast receiued more amply. An affectionate charitie is approued by God and man: making our selues in distributiu iustice Christians, and imitating the inimitable patterne of Christ, who sustained the weak, supported the needy, relieued the hungry, being all to all, that he might show his glory towards all: his humility may asswage our pride, and caution vs to be humble here, that wee may be exalted elsewhere. His penurie may taxe vs of excesse, that line in Epicureal riot, consuming our daies in security and carelessse prophanation of God and his sacred

ered ministers ; neither vsing reuerence to them nor him : for in contemning them, wee contemne him (as he the father of verity hath spoken.) O deere christian! we haue too long dallied with sinne , too long delaied the time of our conuersion : Turne, turne from thy euill waies : least thou be cut downe in his fury : the vials of his wrath haue beene long in diffusing , but so much longer the stroke is delaied, so much it returnes more violent. O let vs relinquish earths vanitie, and plant our affections vpon heauens beauty ; why should we loue such things as breed lothing : hauing bitternesse in their tast, and producing no fruits, but the distastfull weedes of repentance? Who so is bewitched or captiuated with the pie-coloured vanities of this world, deserues a pie colord coate to describe the foole in his follies. Learne to be wise in spirituall affaires, that the commerce which thou hast had with the factors of vanity, may be now disualued, hauing reference to the maine price of thy redemption working out thy saluation with feare and trembling. Thou seest the race



thou must of necessity run, not the race of lasciuious prodigals, whose exorbitance makes their house die in infamy, nor the race of the Auaricious Miser, that treasures vp vengeance for himselfe and his posterity, making the issue of his loines the heires of shame, nor the race of adulterers that wast their estate in the brothels of licentious delights: but the christian race, making thy beginning a hopefull proeme of a successiue end: thy end a happy concluder of so faire beginnings. Runne thus and thou shalt obtaine, not a temporall reward, but the crowne of eternitie: that God ( who reclaimed thee from thy sinne, may be glorified in thy members, consecrated to holinesse and integrity. Meditate of this, contemplate this, exercise the faculties of thy soule in these, and the like spirituall meditations: so shall the deceipts of Sathan be diuerted, the gracious operations of Gods spirit renewed: and the promises of God to thee performed in supernall Syon.



# A S E R M O N

of *Saint Barnard* vpon the  
*passion of the Lord.*

**L**Et vs celebrate (deere christians) with diuine honours, Iesus of *Nazareth*, by the Iewes innocently condemned, by the Gentiles crucified. Let vs that are Christians worshippe with all reuerence, embrace with all feruentnesse, and imitate with all faithfulnessse (as it is meet, comfortable and glorious) the infirmities of our Sauour: for these sufferings be those instruments, by which the omnipotent power and inscrutable wisdom of God hath wrought wonderfully and powerfully the restauration of the whole world. For Christ our Lord hath so wrought for vs, that he became lesse

then Angels, to make vs equall vnto Angels; And who will not humble himselfe for Christs sake? Christ our Lord was crucified for our sinnes, and hath sweetened the bitternesse of the Crosse, to such as loue his Crosse. He died, and destroyed death, that through him we might liue: and who will not loue Christ our Lord? who will thinke much to suffer for Christ? Christ by the ignominie of his Crosse, passed to the glorie of heauenly excellence, and all power in heauen and in earth is giuen vnto him (by God his father) for his reuerence: All the Angels of God doe worshippe him, and in the Name of *Iesus* let euery knee bow of things heauenly, earthly, or whatsoeuer is vnder the earth; wherein (O Christian) canst thou glory, saue in the Name of our Lord God crucified, and in the name of Christ, which is aboue all names, in which whosoever is blessed, shall be blessed vpon earth? Glorie in the Name of the Sonne your redeemer, and ascribe honour to your Sauiour, who hath done great things for vs, and magnifie his name with me, saying: we worship thee  
O Christ



O Christ thou king of *Israell*, and of all Nations, King of Kings, Lord of the whole earth, God of Sabboath, the most sure strength of the omnipotent God. We worshippe thee that art the precious price of our redemption, the peace offering, who (alone) by the inestimable sweetenesse of thy perfumes, hast moued thy father whose dwelling is on high, to behold the things which are on earth, appeasing his indignation conceiued against vs. We declare thy mercies O Christ, and we vtter the remembrance of thy sweetenesse in abundance. We offer vnto thee (O Christ) the sacrifice of praise, for the multitude of thy goodnesse, shoven vnto vs, of a depraued seede, wicked and rebellious children. For when wee were thy enemies (O Lord) and death had entred vpon all flesh, to which all the seede of *Adam* became subiect, by the condition of our originall sinne, thou rememberedst thy mercie, and lookedst downe from thy high habitation vpon this vale of teares and miserie. Thou sawest the affliction of thy people, and being inwardly touched with the sweetenesse  
of

of charitie , thou conferredst the thoughts of peace and redemption vpon vs , and when thou was the sonne of God, very God, cœternall and consubstantiall with God the father, & God the holy Ghost, inhabiting an inaccessible light , and supporting all things with the word of thy strength ; thou disdainedst not to bow downe thy maiesty to this fraile prison of our mortality, whereby thou mightest both tast, swallow down our miserie, and aduance vs to thy glory. It had beene but little to thy charity, to finish the worke of our saluation , by deputing the consummation thereof to some Cherubin or Seraphin, or one of thy Angels : but thou vouchsafedst thy self to come vnto vs , being commanded by thy father, whose exceeding charity we haue tried in thee, Thou camest (I say) not by changing thy place , but by exhibiting thy presence vnto vs , by taking vpon thee our flesh. Thou camest from the royall throne of supreme glory , into the wombe of a Virgin, humble and abiect in her owne eyes, sealed with the religious vow of virgins continence , in  
whose

whose sacred wombe the ineffable power alone of the holy spirit, made thee to be conceived, and to be borne in the Nature of true humanity, so as the occasion of thy birth did neither impaire in thee the power of thy maiestie, nor in thy mother the purenesse of her virginitie. O amiable and admirable humility, that being God of infinite glorie, became as a contemptible worme of miserie! Thou being God of all, became a seruant vnto all. It seemed too little in thy sight to be our Lord and father, but thou vouchsafest likewise to be our brother, and thou Lord of the whole earth, standing in neede of nothing, from the beginning of thy Natiuitie, refusedst not to tast the inconueniences of pueritie. For as the Scripture saith, thou hadst not when thou wast borne anie place in an Inne, nor cradle, which might receaue thee in thy tender infancie: but in the base crib of a filthy stable. Thou which containest the whole earth in thy selfe, art wrapped vp in swathling clouts, and placed in a desperable repose. Hence is it, that thy  
mother



mother tooke thee from amongst the brute beasts. Take comfort, take comfort ye that liue in pouertie, because God liues with you in your pouertie, hee lies not in delicious beds, nor is hee found in the waies of such as liue in their delights. To what end dost thou reioice, (O rich man) being but clay, wallowing in thy gorgeous and trim bed, since the King of Kings chused rather to honour the straw beds of the poore with his humble repose? why dost thou disdain hard straw, when a tender infant in whose hand are all things, preferred the hard litter of beasts before thy silkes and fethers? But this thy tender and weake infancie (O Christ) was not secure from the sword of the persecutors: for whilest thou yet suckt hanging at thy mothers brest, an Angell appeared vnto *Ioseph* in his sleepe, saying: *Arise, and take the child, and flie into Agypt, and abide there till I shall tell thee; for it will come to passe that Herod will seeke the child to kill it &c.* Now from this time (O good Iesus) thou beginnest to suffer sharpe things

things: for thou sufferedst not only this vexation in thine owne infancie, but) the death of those little ones, many thousands whereof by the cruelty of *Herod* were put to death, being rest from their mothers breasts. Hauing past thine infancie, thou gauest vnto vs an example of professing the truth with all humility: for thou satest not with the counsell of vanitie, but in the midst of Doctors, questioning, and hearing them: although thou wast the Lord of knowledge, and the wisdom of God thy Father. But thou wast likewise an example of obedience vnto vs, when as thou being *Gouernour* of the whole world subiected thy selfe humbly vnto the will of thy parents. When the growth of a stronger age came, so as thou wast to apply thy selfe to more weightie affaires, thou wentest forth to finish the saluation of thy people: as a mighty Giant to run the race of all our misery. And that thou mightest (in humane resemblance) frame thy selfe like vnto thy brethren, thou the innocent lambe of God, (neuer defiled with the least staine of sinne) camest

camest vnto thy seruant baptizing penitent sinners, as if thou hadst beene a sinner, desiring that thou mightest bee baptized: but hee baptized not thee in the water, but the water in thee, sanctifying them, that they might sanctifie vs, by thy sanctifying spirit working in vs. From Baptisme by the strength of thy spirit, thou wentest into the desert, giuing vs an example of solitary life in thee. Thou sufferedst patiently solitarines and fasting, for the space of 40. daies, bitternesse of hunger, temptations and illusions, to the end thou mightest make all these things more tollerable vnto vs. At last thou camest to the lost sheepe of *Israell*, shewing openly the lampe of thy diuine word to illuminate all the world, declaring thy kingdome to all such as obeyed thy word, and followed thy precepts; confirming with signes, and shewing the power of thy diuinity to all that were sicke, doing all things to all men freely, which might conduce to the saluation of sinners, to the end thou mightst profit all. But the fooles heart is darkened (O Lord) and he hath throwne



throwne thy commandements behind him, neuer harkening vnto all those wonderfull workes which thou hast wrought amongst them: except a few very noble and stout champions, which thou hast elected out of the weake and abiect things of the world, that by them thou mightst wonderfully discomfit the strong and mighty. Neither haue they alone bin vnthankfull vnto thee for thy benefits: but (O Lord of Lords) they haue reproched thee, and done vnto thee whatsoeuer it liked them: for what said they when thou didst those workes of God which none else could doe? This man is not of God: in the Prince of diuels he throwes out diuels, he hath a diuell, he seduceth the people, hee is a glutton and a bibber of wine, a friend of Publicanes and sinners. Why weepest thou? why sighest thou (O man) when thou art iniuriously reproched? dost thou not heare how many rebukes fell vpon thy Lord and Sauour for thy sake? If they call the master of the household Belzebub, how much more his household seruants? But (O good Iesus) whil'est

whilest they spake these and the like blasphemies, stoning thee sometimes with stones, thou sufferedst all things patiently, and thou becamest as if thou hadst not heard, hauing no rebukes in thy mouth. Lastly they set thy iust and vndefiled blood) betraied by thy disciple a sonne of perdition) at the price of thirtie peeces of siluer, that they might take away thy life without a cause. Albeit the trechery of that wicked betrailer was not hid from thee, when in the supper where thou washedst thy Disciples feete, kneeling downe on thy knees before him, thou vouchsafedst to handle, wash, and wipe his cursed feete (swift to sheede blood) with thy most holy hands.

Wherefore then (O thou dust & ashes) art thou yet so proud? doth pride yet lift thee vp? doth impatience yet vex thee? Behold thy Iesus, the creator of all things, the fearefull Iudge of the quick and the dead, the very paterne of humility and mercie, kneeling before the feete of a man, and that man a traitour. Learne, because hee is meeke and humble in heart, and bee ashamed  
of

of thy pride, and blush at thy patience. This was also (O Lord) an especial token of thy mildnesse, when thou wouldest not discover that disloyall wretch in the midst of his brethren, nor publickely confound him; onely bidding him doe that hee would doe quickly. In all these his malice ceased not towards thee, but going forth hee perfects his mischeeuous purpose.

O *Lucifer*, how fellest thou from heauen, that shined before so brightly in heauen, thou that once appearedst glorious in the delicious borders of Paradise, fellow Cittizen with the Angels in Heauen, and a guest at the table of the diuine word : how art thou now reckoned among the children of darkenesse ? thou that wast nourished with spices, wherefore doest thou embrace filthines ? Now is thy familie (O Christ) purified, when hee went into the world, leauing the Angelicall society which in heauen remained. Now is that happy companie made drunke with the plentifull inundation of thy diuine oracles, hauing

F

casten



casten him out whom thou knewest  
to bee vnworthy of the infusion of so  
pure a liquor. When thou hadst gi-  
uen a commandement of charity and  
wholsome patience, and hadst dispo-  
sed of thy Fathers Kingdome vnto  
thy brethren: thou wentest aside with  
them, towards the place knowne to  
thy Betraye: knowing all things that  
would come vpon thee. There thou  
wast not ashamed to confesse in the  
hearing of thy Apostles, the sadnes  
of thy soule by the imminencie of thy  
passion which voluntarily thou assu-  
medst, as also other things which  
then thou sufferedst, saying: Now is  
my soule heauie euen vnto death. Al-  
so kneeling vpon the ground thou fel-  
lest flat vpon thy face, praying in thine  
agony, and saying: O Father (if it be  
possible) let this cuppe passe from me.  
And that bloody sweat did most eui-  
dently expresse the sorrowes of thy hart,  
which al the time of thy prayer trickled  
downe droppe by droppe vppon the  
ground. O my Lord Iesus, whence  
comes this thy sorrowfull supplication?  
didst thou not voluntarily offer thy  
selfe

selfe a sacrifice vnto thy father? euen so Lord. But we suppose that thou tooke this vpon thee, for the comfort of thy weake and disconsolate members, least peraduenture some should despaire if at any time the fraile flesh seeme to mur-  
mure, when the spirit is ready to repell any tentation. Surely thou didst it to this end, that we might haue continuall motiues of loue & thankfulnes towards thee, hauing expressed the naturall infirmity of our flesh by these tokens in thee. By which we are taught, that thou hast truely borne our infirmities, & hast passed the pricking thornes of thy passions not without a sensible feeling of them. For that voice seemed not to be the voice of the spirit but of the flesh, in that thou addest, the spirit is truely ready, but the flesh is weake. That the spirit was ready to thy passion thou euidently demonstrated, when thou ran of thine owne accord to meet thy betraier & such men as were giuen to shed blood attending him, seeking to take away thy life with lanternes and Torches and weapons vpon the Night: and least they should receiue any notice by the Cap-  
taine

raine of this impiety, thou manifested thy selfe : for thou turnedst not away from that cruell Beast comming to kisse thy most holy mouth, but affably gaue thy mouth (wherein was neuer deceit found) vnto his mouth which abounded with all malice. *O Innocent lambe of God*, what hast thou to doe with that wolfe? what concord betwixt thee and Belial? but this was O Lord thy great mercy, to exhibit all such things as might any way mollifie the pertinacie of a depraued heart : for (as one not altogether vnmindfull of ancient friendship) thou admonished him saying; my friend to what end camest thou? and willing (as it seemes) to wound the heart of this impious Traitour, with the horror of his sinne, thou said : *Judas* dost thou betray the sonne of man with a kisse? and behold the Philistins are vpon thee *Sampson*. Neither didst thou driue them from thee intending them at the houre of thy apprehension, with thy right hand, no not in defence of thy selfe, that the foolish presumption of man may know that they can doe nothing against thee, but so much onely



as is permitted by thee. But who can heare without weeping how they laid their murdering hands vpon thee, tying thy innocent hands with cords, sweet Iesus, who like a most meek lambe speaking nothing, was carried after the manner of a theefe, contumeliously to the slaughter. Neither ceasedst thou then (O Christ) to shew thy mercy vpon thy Enemies, & to diffuse the honiecombe of thy sweetnesse vpon them, reprobuing the zeale of thy defendor, and withholding him from hurting such as haled thee. Their furie was cursed because wilfull, being neither moued by the maiesty of thy miracles, nor the greatness of thy benefits. Thou wast brought before a counsell of wicked head-priests consulting against thee; and confessing the truth (as was seemelie) thou wast adiudged to death for thy blasphemie. O louing Lord, how many vnworthy things hast thou suffered of thine owne Nation? men of polluted lips beslobbering with their spittle; thy amiable countenance, on which the Angels haue desired to looke, replenishing the whole Courts of heauen with ioy; and

vnto which all the rich men in the world shall make intercession: beating it with their sacrilegious hands, and blindfolding thee in derision: and being Lord of all creatures buffeted thee as a seruant most contemptuous of all others. But let vs now come to their deliuering vp of thy soule, to be swallowed vp by vncircumcised flesh. They lead thee bound before *Pilate*, requiring that thou maist be crucified which knewest no sinne, & that a murderer might bee let loose vnto them, lesse esteeming of a lambe then a wolfe; of gold, then clay. O vnworthy and vnhappy merchandise! neither was that wicked *Pilate* ignorant, how all these things were done through enuie against thee; yet for all that, he proceeded rashly in iudgement against thee, filling thy soule with much bitterneffe without a cause; He suffered thee to be mocked, commanding thee to stand in the sight of thy mockers; nor spared he to teare thy pure virgin-skinne with most sharpe scourgings, cruelly inflicting stripes vpon stripes, and wounds vpon wounds. O thou deere child of  
God,

God, what hast thou committed, that should deserue so great bitternesse, so great reproch? Surely nothing. It is I, it is I, wicked man that I am, that was the cause of thy death. I (O Lord) haue eaten the sower grape, and thy teeth are on edge, paying for that which thou neuer tooke. And yet the impiety of the trecherous Iewes is not satisfied with all these indignities done against thee: but thou art now at last deliuered ouer into the hands of vncircumcised souldiers to be put to a most shamefull death. It seemed but a little matter for those sacrilegious miscreants to crucifie thee, but they must also vex thy soule with reproches. For what saith the Scripture of them. *Then all the people gathered together, and taking his owne garments from him, they put vpon him a purple coate, and they cloathed him with a skarlet robe, and winding a crowne of thornes they put it vpon his head, and a reede in his right hand, and bowing vnto him they mocked him saying, Haile, King of the Iewes: and they buffeted him and spit vpon him, and taking the reede in their hands they smote him on the Head, and af-*



ter they had mocked him, they put his owne garments vpon him, to crucifie him bearing his owne crosse; and they led him to Golgotha, giuing him wine to drinke mixed with mirrhe and gall: and when he had tasted of it, he would not drinke: then they crucified him, and two theeues with him, the one of the right hand, and the other of the left, and Iesus in the midst. And Iesus said: Father forgine them, for they know not what they doe. Afterwards Iesus knowing that all things might be done, that the Scripture might be fulfilled, said, I thirst: and one amongst them running tooke a sponge and filled it with vinegar, and put it vpon a reede and gaue him it to drinke: as soone as he had receiued the vinegar, he said, It is finished: and crying with a loud voice he said, Father into thy hands I commend my spirit, and bowing downe his head he gaue vp the ghost. Then one of the Souldiers opened his side with a speare: and presently there issued out water and blood for the redemption of man. Awake O my soule, shake of the dust of sinne, and fixe thy contemplation vpon this memorable patterne of Humanitie, whom thou seest  
presen-

presented vnto thee in this glasse of  
Gods word. Behold O my soule, who it  
is that cometh in vnto thee, hauing the  
image of a King, and yet reproched by  
his most despicable seruants: treading  
vpon Crownes, and yet his Crowne is  
a vexation vnto him, wounding his  
beautifull head with a thousand pricks:  
hee is clothed with roiall purple, but in  
it hee is rather despised then honoured:  
hee caries a Scepter in his hand, but  
with it his reuerend head is wounded:  
they worshippe him with bended  
knees, and call him King, but present-  
ly they besmere his amiable face with  
spitting, dishonouring his cheekes  
and venerable aspect with their fists.  
See O my soule, how this man is afflic-  
ted and contemned of all sides. Hee  
bowes himselfe vnder the burthen of  
his Crosse, & bearing that ignominie  
which was proper vnto thee, where be-  
ing brought vnto the place of execu-  
tion, his thirst is quenched with mirrhe  
and vineger vpon the Crosse, saying:  
*Father pardon &c.* What kinde of man is  
this, who in all his sufferings doth not  
once open his mouth, or vtter one word

of

of complaint, or excuse, or of threat, or  
of curse against those reuiling doggs:  
but concludes with such mild wordes  
of blessing, as haue not bin heard before.  
O my soule, when hast thou seene any  
one more mercifull? what can be more  
curteous then this man? Behold him  
with more attention, how worthy he is  
of admiration, and most tender compas-  
sion. Looke at him naked, and torne  
with whips, betwixt two theeues igno-  
miniously nailed vpon the Crosse,  
quenching his thirst with vinegar, and  
after his death wounded in the side with  
a speare, sending out plentifull riuers of  
blood from these woundes in his  
handes, & feete, and side. O my eies a-  
bound with teares, and O my soule bee  
thou dissolued with the fire of compas-  
sion, in condoling so mercifull a man,  
whom thou seest amidst so great biter-  
nesse to bee afflicted with sorrowes.  
And now (O my soule) thou hast seene  
his infirmities, and thou dost pittie him:  
now thou hast looked vpon his maiesty,  
and thou dost admire him: for what  
saith the Scripture; *From the sixth hower*  
*unto the ninth hower there was darkenesse*  
*vpon*



upon the whole earth : and the Sunne was darkened, and the vaile of the Temple rent asunder from the toppe even to the bottom, and there was an Earth-quake, and the rockes clone, and the graues opened, and many bodies of the Saints which were dead arose. Who is this, with whom both Heauen and Earth doe suffer, and whose death doth raise men from death? Know O my soule, know that this is the Lord God, Iesus Christ thy Sauour, the onely begotten sonne of God, very God, & very man; who of all men vnder the Sunne, was onely found to be without sinne, and behold how hee is accounted amongst the wicked, and esteemed as one of the Lepars, or as an abortiue birth throwne from his mothers wombe. So is hee throwne from the wombe of his Mother, the vnhappy Synagogue. Hee that was the fairest amongst the children of men, how deformed is hee made? hee was wounded for our iniquities, and broken for our sinnes : he was made a burnt Sacrifice of sweete incense vnto thee O Father of eternall glorie, to pacifie thy wrath conceaued against vs, and to place  
place

place vs in the celestiaall mansions of glorie. Behold (O holy Father) from thy Sanctuarie, and from thy high habitation, behold this our holy sacrifice, which our Head-priest offereth vnto thee, thy holy Sonne, and our Lord Iesus offering himselfe vp for our sinnes: and mercifully doe away the multitude of our transgressions. Behold the voice of the blood of our Iesus crieth vnto thee from the Crosse. For what (O Lord) what is it that hangeth thereon? hee hangeth euen now, because things past are as things present before thee. Take knowledge (O Father) vnto the coat of thy true sonne Ioseph: Behold a sa- uage beast hath deuoured him, and trampled vppon his garment in his fu- rie, staining his bewtie with the effusion of his blood: behold he hath made pit- tifull rents in it This O Lord is the gar- ment which thy inocent son left in the hands of that Ægyptian harlot, think- ing it better to lose his coate, then his honour, and chusing rather to be spoi- led of the garment of his flesh, and to descend into the prison of death, then for the glorie of the world to har-  
ken

ken vnto the voice of the Adultresse: to that voice I say, where it was said vnto him: All this will I giue thee if thou wilt fall downe before me and worship me, which was as if he shold haue slept with the Adultresse. And now, O my Lord, we know that this thy sonne liueth, and is Gouvernour ouer all *Agypt*, and in euerie place of thy dominion: for hee is aduanced from the prison of death and of Hell, to thy Empire, and attaining a Crowne of immortallity, hath changed the garment of his flesh, to re flourish within the immortality of the spirit, where thou hast receiued him with much honour. For hee hath subiected the empire of *Pharoh* vnto him, and hath triumphantly ascended Heauen by owne proper maiesty: and behold, hee is crowned with glorie and honour, when hee sitteth at the right hand of thy maiesty, mediating for vs; for hee is our flesh, and our brother. Behold (O Lord) the face of thy Christ, who became obedient vnto thee euen vnto death: nor let the scars of his woundes euer depart from thy sight, that thou maiest remember the satisfaction thou  
hast



hast receiued for our finnes. I would O Lord thou wouldest but weigh our sins in a balance, by which we haue deserued thy wrath, and the calamity which thy sonne suffered to appease thy wrath. Surely more forcible and more worthy would the cause appeare to show thy mercie vpon vs, then by reason of our finnes to powre downe the viols of thy Ire vpon vs. Let euery tongue (O father) giue thanks vnto thee for the exceeding aboundance of thy loue, in not sparing thy onely begotten Sonne: but giuing him ouer vnto death for vs; that we might haue him as a faithfull Advocate before thee in Heauen for vs. And thou O Lord Iesus, most mighty & most zealous of mans saluation, what thanks shall I giue vnto thee, that I may giue thanks worthie, being but dust and the workmanship of thy hands? for what couldest thou doe for my saluation, and hast not done it? from the sole of thy foot to the crowne of thy head, thou hast plunged thy selfe wholly into the waters of thy passion, that thou mightest draw me wholly from them: and these passions haue entred euen vnto thy

thy soule. For thou subiectedst thy soule to death and desolation, to preferue my soule from death and perdition : and behold thou hast bound me in a double bond vnto thee. First in that thou hast giuen thy life for mee ; and secondlie because my soule was giuen by thee, twice vnto me, once in my creation, and once in my recreation ; wherefore I haue nothing that is fitter to giue thee then my soule, which I had of thee, for if I should in recompence of thy mercy giue vnto thee the Heauen, the earth, and all the excellency thereof, yet surely could not I attaine to the measure of that I owe thee : sith that which I owe, and that which is possible for mee to giue is thy gift, without which I haue nothing to giue. Thou art to be loued (O my Lord) with all my heart, with all my soule ; with all my strength : and thy imitable footsteps are to be followed by me, because thou vouchsafedst to die for me : and how can this be done in me, but by thee ? let my soule cleaue vnto thee, because all my power dependeth on thee. And now O Lord my redeemer, I worship thee as the true  
God :

God: I put my trust in thee, I hope in thee, and with my vtmost desires doe I sigh after thee: helpe my many imperfections. I incline my selfe wholly vnto the glorious signals of thy passion, wherein thou hast perfected my saluation. In thy name O Christ, doe I reuerence the royall Banner of thy victorious Crosse. O Christ with all humility doe I adore and glorifie the remembrance of thy thornie crowne, thy red-skarlet nailes besmeared with blood, thy lance drenched in thy sacred side, thy wounds, thy blood, thy death, thy buriall, thy glorious and victorious resurrection and glorification. For the breath of life breatheth to mee in all these: by these liuely and redolent odors raise my spirit O Lord, from the death of sinne: By the power of these, preferue me from the subtilties of Satan, that the yoke of thy commandments may be vnto me easie, and the burden of thy Crosse (which thou commandest me to beare after thee) may be light: for what is my strength, that (according to thy commandement) I might be able with an inuincible spirit



to sustaine so manifold afflictions in the world. Are my feete like Hindes feete, that like a swift courser I may be able to runne ouer the thornes and difficulties of thy passions? but heare my voice, and lay thy crosse softly vpon thy seruant, that crosse, which is the wood of life to them that lay hold vpon it: my hope is, I shall runne swiftly, and shall carrie as constantlie the crosse which is giuen me of my enemies, to follow thee. Lay (I say) that most diuine crosse vpon my shoulders, the breadth whereof is charitie, the length eternitie, the height omnipotencie, and the depth inscrutable wisdom, replenished with maiestie. Naile my feete and my hands vnto it, and conforme thy seruant, O Lord, whollie vnto thy passion. Grant vnto me O Lord, that I may abstaine from all the workes of the flesh, which thou hatest, and doe those workes of righteousness which thou louest, and in both to seeke thy glorie. I suppose it verie expedient that my left hand bee nailed vnto the crosse with the naile of temperance, my right hand with the naile of vprightnesse. Grant that my soule

may continually meditate vpon thy law, fixing all her cogitations vpon thee; and fasten thou my right foote to the same wood of life, with the naile of wisdom. Grant that the seeming felicity of this transitory life may not enfeeble the operation of my spirit with a sinister sensualitie, nor that it be troubled with this present liues infelicity, but that both my right hand and left may be fixed vnto the crosse with the naile of fortitude; and that some appearance of the thornes which were planted vpon thy head, may be resembled in me, giue vnto my heart I beseech thee the wholsome compunctiō of repentance, & compassion of anothers miserie, & the pricke of feruent zeale which may be founde vpright before thee, and to turne vnto thee in my affliction, whilest my head is crowned with this threefold wreath of thornes. I desire thee also to reach a sponge vnto my mouth by a reede, and to minister the bitternesse of gall vnto my tast. I desire also that by thy Scriptures thou wouldest illuminate my reason, that I may tast and see how this flourishing world

is as an empty sponge, and all the concupiscences thereof more bitter then vinegar. So (my father) may that Babylonian Cuppe diffused vpon the whole earth seeme bitter vnto me: not able with her fruitlesse flourish to seduce me nor with her false sweetenesse to inebriate me, as shee doth those who call darkenesse light, and light darkenesse, that which is bitter sweete, and what is sweete bitter. Thy wine mixed with mirrh and gall is suspicious vnto me: forasmuch as thou wouldest not drinke of it, because it imploied the bitternesse of enuie and impiety of such as crucified thee. Fashion thy seruant, O Lord, after thy liuely death, so working in me that I may die in the flesh, but liue in the righteousness of the spirit. But that I may reioice in the carrying of the whole image of Christ crucified, expresse in me a similitude of that, which the insatiate malice of the wicked Iewes exercised against thee after thy death: let thy quicke and effectuell word more piercing then the sharpest lance, reaching euen vnto the diuision of my soule wound my heart: and produce

G 2



duce out of it as from my right side in stead of blood and water, a loue (O Lord) vnto thee and to thy brethren: finally wrappe my spirit in the pure syndon of my originall stole of innocencie, that I may rest there, going out and going in into the place of thy admirable Tabernacle, hiding me till thy furie be ouerpast: but in the third day after the day of my labour, the day of punishment, early in the first sabbath raise me (thy vnworthy seruant) and place mee perpetually among thy children, that in my flesh I may see thy glorie and be satisfied with the light of thy countenance. O my Sauour and my God, let the time come, let it come I beseech thee, that what I now beleeue, I may behold with reuealed eyes; what I now hope for, I may at last obtaine; that what I now desire vehemently, I may embrace really, may kisse lovingly, being plunged in the bottomlesse sea of mercie, O my Sauour and my God. But blesse thou my Sauour O my soule, and magnifie his name. O how good & sweet art thou O Lord Iesus vnto the soule that seeketh thee.

thee. O Iesus the redeemer of the lost,  
the sauiour of the redeemed, the hope  
of the banished, the strength of the  
wearièd, refreshing to the distressed, &  
comfort to the desolate, a sweete repose  
and a comfortable to the sorrowfull  
soule, running O Lord speedily after  
thee, till shee oreget thee the crowne of  
triumph, the chiefeſt marchandise,  
and the ioy of all the heauenly Citi-  
zens; an euer-flowing fountaine of all  
spirituall graces, the onely child of  
God, and the great God: Let all  
things which are in Heauen aboue or  
in earth below praise thee. Great art  
thou, and great is thy name O thou im-  
mortall glorie of the high God, and the  
pure maieſtie of the light eternall, O life  
that quickneſt all things, O light that  
enlighteneſt all things, O light that il-  
luminateſt euerie light, and conserueſt  
by thy eternall splendor: Thousands  
and ten thousands of lights haue shi-  
ned before the Throne of thy maieſtie  
from the beginning. O eternall, sub-  
ſtantiall and inaccessible, cleere and de-  
lectable ſtreame of that fountaine, hid  
from the cies of all mortall men, whose

beginning is without beginning,  
whose bottome is without bottome,  
whose periodde is without period,  
whose circuit is incircumscrutable,  
whose puritie is imperturbable. The  
heart of the Almighty hath sent  
thee (O my soule) out of his im-  
penetrable Abyffe. O life, from thee  
haue wee in all fullnesse receiued  
life, from thy light haue wee re-  
ceiued light: thou that art eter-  
nall, hast made vs eternall, thou  
that art boundlesse, hast made vs  
boundlesse, making vs in all things  
equall to thy selfe. For thou that  
art the most plentifull fountaine of  
euery perfect gitt, hast vouchsafed  
to conuay the precious Riuier of  
thy seauen fould graces into our  
hearts, to enrich vs with thy se-  
cret treasures; and with the sweete-  
nesse thereof to allay the saltnesse  
of this sea, (that is) of our infir-  
mities. O thou Spring of the oile  
of gladnesse, thou riuier of pure  
wine, thou torrent of entire zeale,  
the holie Spirit our comforter, bee-  
ing sent vnto the world by the  
Father



Father and thee, to both he is equall  
 in dignity of essence, filleth all things,  
 contayneth all things, being spirit of the  
 spirit of thy Father, one of both,  
 as the indiuiduall communion vniting  
 both; a soulder vniting, a coniunction  
 indissoluing, and that peace which pas-  
 seth all vnderstanding. This is the well  
 of thy comforts, O Lord, by which  
 thou daily supportest, and with pleasant  
 objects most abundantly refreshest that  
 delicate and glorious City *Hierusalem*  
 is aboue: where those glorious and  
 flamie Organs doe incessantly sing  
 Hymnes in the voice of exultation and  
 feasting, with the desired tunes where-  
 of the hungry iawes of thy people in  
 the daies of this their pilgrimage  
 craue dayly to bee refreshed. Suffer  
 (O Father) the little dogges to feede on  
 the crums which fall from their masters  
 table. Send out your dewe O Heauens  
 from aboue, and let the cloudes raine  
 vpon the righteous, him O Lord whom  
 thou hast made zelous of thy lawes.  
 Purge we beseech thee O Lord with the  
 fallatorie of thy word, the religious first  
 fruits of thy people, being a testimonie

of our solemne celebration of this  
time: renew, illuminate, inflame, in-  
spire, confirme, and vnite the hearts of  
all beleeuers vnto thee, that they may  
bee one, tast one, and with all vnanimi-  
tie require, apprehend, see, and glorifie  
thee our only God in *Sion*. Let glorie,  
thankes, honour, and power be at-  
tributed to the indiuiduall Tri-  
nity for euermore.

*Amen.*

*Quædam*

89

Quædam sententiæ, ex quæ vere Aureolæ, ad humanæ mentis intimam deuotionem inflammandam, excerptæ.

Qui de se humiliter sentit, hæc legat.

**C**Hristus qui pro nobis passionem sustulit, in fructus passionis nos promouebit: ut sicut spinarum coronâ tempora eius figebantur, gaudiorum mercede mentes nostra illustrentur. Hic viximus in dolore, illic afficiemur Honore: Honore dei, qui mundano Honori maxime aduersatur, ille enim a christianis (qui sub vexillo suo meruerunt) possidetur, Hic autem ab Ethnicis (qui eorum famam auxerunt) petitur. O quam incundum est in domo tua (domine) habitare? ubi nullo metu, nulla cupiditate, nullo motu distrahimur! videntes vero faciem tuam meridiana luce multo clariorem latitia vultus tui satiamur. Hic dilectus est meus, quem querit mens mea: quæret nec desistet donec eum quærendo inueniet.





A MOST DEVOT  
MEDITATION  
of Saint Barnard entreating  
of the miserie of man, and ex-  
amination of the last  
Iudgement.

**T**ouching the outward man, I descend from those parents, who (ere I was borne) made me forlorne. Sinners beget sinners in their sinne, nourishing them from sinne vnto sinne: miserable man hath brought his miserable issue to light : from my parents I haue nothing but miserie, and sinne, and this corruptible body which I carrie about with me. And to them I hasten who are departed hence by the death of their Bodies : whose Sepulchers

chers when I behold, I finde nothing  
in them but dust and wormes, filthines,  
and horror; what I am, haue they been :  
and what they are, I shall be. What am  
I (miserable man?) engendred of liquid  
humour, at the time of my conception  
I was conceiued of humane seed: which  
seede afterwards growing thicke by  
encreasing little by little, became flesh:  
whence weeping and shrieking, I was  
exposed to the exile of this world: and  
behold now I die, being full of iniqui-  
ties and abominations. Euen now  
shall I bee presented before a fearefull  
Iudge, that will take an exact accompt  
of all my workes. Woe is me wretch  
that I am; when that day shall come,  
and those bookes shall be opened  
wherein all my actions and cogitations  
shal be reiected in the presence of God;  
O then shall I stand fearefull before the  
Lord in iudgement, hanging downe my  
head and confessing my shame, remem-  
bring the offences I haue committed,  
and the sinceritie of a pure conscience  
which I haue defiled: and when it shall  
be said of me, behold the man and his  
workes: then shall I set before mine  
eyes

eyes all my finnes, and transgressions : for it will come to passe (by a certaine diuine instinct) that all our workes both good and euill, shall come vnto our remembrance, and by the piercing sight of the minde shall be apprehended by a wonderfull quickenesse : to the end knowledge might accuse or excuse conscience, and so all vniuersally and euery one distinctly might together be iudged, each man shall giue accompt, what he hath done of all, to all, how ended, how begunne : for what we are now ashamed to confesse priuately, shall be then manifested publikely : and what we now seeke to shadow by dissembling, shall be discuffed by the fire of reuenge euer burning. Swift flaming fire shall scorch with boundlesse rage : and by how much longer God hath expected our amendment, by so much more seuerely will he punish vs, because we were negligent. Why therefore doe we so greatly desire this life, wherein the longer we liue, the more we offend : for by how much our life is longer, by so much bee our offences more. For daily are euils encreased, but goodnes diminished : daily is man changed, by



prosperitie and aduersitie, yet knoweth not he when he shall die: for as a glittering starre coasting swiftly in heauen, suddenly vanisheth: or as a sparke of fire is quickly extinguished, and turnes to ashes: so soone the dissolution of mans life: for whilest man sojourneth willingly and ioyfully in this world, & promiseth himselfe to liue long, disposing many of his affairs for succeeding times, suddenly is he surprised by death; & vnawares is his soule taken frō his body: yet with great feare and vnmeasurable grieve is his soule separated frō his body. For the Angels come to take it, and bring it before the Tribunall seat of that fearefull Iudge: where remembering his euill works, (nay his most impious workes) which he hath committed night or day, he trembleth, seeking to flie from them, and to take truce with them, saying: Giue me one houres respit. Then his workes (as if speaking together) shall answer him and say: Thou madest vs, we are thy workes, we will not leaue thee, but abide euer with thee, and attend on thee to thy iudgement: his vices also with diuers and manifold criminacions

cions shall accuse him, and shall finde many false testimonies against him, albeit one were sufficient to condemne him. Nay, the diuels with a terrible countenance, a dreadfull aspect, shall terrifie his soule, persecuting her with implacable furie, seazing on her so terrible, and so horrible, as they seeme willing to detaine and take possession of her, if there were none to deliuer her. Then the soule finding her eyes shut, her mouth & all other senses corporal by which she vsed to be delighted, in these outward things stopped, shall returne to her selfe; where seeing her selfe desolate & naked, shee shall be exceedingly amazed languishing through despaire in her self, & falling below her selfe. And because shee relinquished the loue of God, for the loue of this world, and the satissying the pleasures of the flesh, shal be miserably forsakē of God, in that hower of necessitie, and shall be deliuered ouer to the diuels to bee tormented in hell. So shall the sinfull soule in the day which shee knoweth not, and in the hower of which shee is ignorant, bee taken away by death, separated

ted from her body, whence shee goeth on (full of miserie, anguish, and feare) where hauing no excuse which shee can iustly shew for her sinne: shee pineth, languisheth, and growes afraid to appeare before God; shee is surprised with great horror, and tossed with the sundry billowes of discomforting passions: the dissolution of the flesh enforcing her, and all meanes of assistant comforts leauing her, shee considers her end approaching, and after a little reuoluing, shee findes that in this perpetuall state to which shee hastens, there is no changing, shee plainly considers with what seuerity the eternall Iudge will come, and before the seuerity of such iustice what reasons can shee produce to quallifie his iustice? for if all the workes (which shee may consider in her selfe) either committed or omitted had bin by her auoided: yet shee is in feare, there will such workes come before the terrible Iudge which she neuer apprehended: her feare encreaseth when shee conceueth how shee could in no wise passe the waies of this life without sinne: nor that parte of her  
life



life which seemed most praise worthie could be exempted of guilt, without recourse had to Gods mercie. For who can duely consider or exactly number the euils wee haue committed in euery moment, or what workes wee haue neglected? for as sinne is the committing of euill, so is sinne the forsaking of what is good. A great depriall of sanctitie (sure) when wee neither doe good, nor thinke that is good, but permit our hearts to wander by vaine and vnprofitable things. It is to difficult a thing to restraine thy heart and preserue it from euery vnlawfull thought. It is also a matter of too great difficultie to imploy our selues in terrene affaires without sin. Wherefore I conclude that none can perfectly comprehend and iudge himselfe, but being occupied with many cogitations, hee must of necessity remaine in something ignorant to himselfe, as not knowing what hee doth altogether tolerate in himselfe: wherefore neare his end, hee is terrified with a more serious and retired feare, because that albeit hee neuer remembers himselfe to haue

haue omitted any thing which hee knew, yet hee feares himselfe to haue neglected many things which he knew not.

*A Meditation of the short life of man, extracted out of the deuout and zealous meditations, of that mellifluous Father Saint Barnard.*

**T**He daies of man are as a shadowe vppon earth, there is noe stay, for where wee seeme to stand, it is in effect nothing. Why therefore doth man so heape vp treasure vpon earth, sith hee must passe without delay, both that which is gathered, and hee that gathereth it? And thou (O man) what fruit dost thou expect in this world, whose fruit is destruction, and whose end is death?

I wish thou wouldest bee wise, and vnderstand, and discretely prouide for the day to come. I know one, who (for many yeres) hath liued familiarly with thee, hath sitten at thy table, taken meate from thy hand, slept in thy bosom, hath conferred with thee when

so ere hee would, being thy seruant by way of inheritance. But because thou hast pampered him delicately from his youth vp, and hast spared the rod, hee is become stiff-necked, hee hath lifted vp his heele against thy head, and hath brought thee into slavery, and tyrannically triumphs ouer thee. Peradventure thou wilt aske mee who this is? It is the old man who treadeth vnderfoote thy spirit: who little or nothing esteemes the desires of this earth, because it tasteth of nothing but the distasts of the flesh.

This man was blinde, deafe, dombe, & inueterate in euill from his natiuity, a rebell to vertue & truth, an enemy to the Crosse of Christ, deriding the innocent, & simple man, & walking in great and wonderfull waies, far aboue his apprehension or conceipt. His pride exceeds his strength, hee reuerenceth none: saying in the foolishnes of his heart, there is no God. Hee repineth at the prosperity of others, hee fattens himselfe with the aduersity of others: hee is fed with beastly and sensuall cogitations, nor is he wearied with them,  
trans-



transgressing securely euen to the end :  
hee consumeth and scattereth his owne  
estate like a prodigall, hee desireth and  
deuoureth other mens estates like a co-  
uetous miser: vnder pretence of dissi-  
mulation hee gathereth to himseife  
shame and ignominie, and subtilcly  
prouoketh the wrath of God.

This man was wholly borne in sinne,  
and so nourished, and brought vp with  
the fiends of iniquity, the children of  
death, vessels of wrath, created for  
dishonour and perdition. And yet  
this man being such (as you heare) de-  
clareth the iudgements of God, and ta-  
keth the testament of his word into  
his mouth, hee hateth instruction, hee  
casteth God behind his backe: when  
hee sees a thiefe hee runs with him, and  
deuideth his portion among adulte-  
rers, hee asperceth reproch vpon the  
childe of his owne mother, and heapeth  
vp the treasure of ire against the day of  
wrath vpon himseife, hee would glad-  
ly take thy inheritance from thee, and  
quite roote thee from of the earth. And  
thou reuengest not so great an iniury  
done against thee, but dissemblest it, thou  
H 2                      speakest

speakest not one hard word vnto him; nor shewest any discontent in thy countenance, but smilest at him flattering thee, playing with a deceiver. Thou art ignorant how it is Ismael that dallies with thee. Nor is this play of his to bee imputed to childishnes, simplicity, or innocencie, for it is the very illusion of the soule, persecution, death, throwing thee headlong into the ditch hee had made for thee. Now art thou become altogether effeminate, now art thou pressed downe with the yoke of most miserable bondage, being trod vnder his feete miserably and vildly. O wretched & miserable man, who shall deliuer thee from the bonds of this enthrallment? let the Lord arise, & let this armed man fall before him, let this man (greatest enemy to man) fall, & be confounded, since he is a cōtemner of God, a worshipper of himselfe, & his own illimited affections, a friend to the world, & a seruant to the diuel. How dost thou thinke of it? if thou thinke rightly, thou wilt say with me, he is guilty of death, let him be crucified. Doe not therefore dissemble, do not differre, do not spare,  
but

but with celerity, magnanimity, and intâcy crucifie this mā. But so, as with the Crosse of Christ, wherein there is saluation & life: for whosoever shal cal on Christ intentiuely, & incessantly, shall presently haue his crucified old man, inuiring him with all benignitie: and Christ answering with as much mercie: *To day thou shalt be with mee in Paradise*. O the exceeding mercie of Christ! O the inopinate saluation of the wicked, made righteous by Christ! So gratefull and approoued is the loue of God, so admired is his sweetenes, so vnexpected his louingnes, so immerited his mercifulnesse, that whosoever crieth to him, is heard of him, for the Lord is mercifull, and cals to minde how hee made him. O how great is the mercie of God, how ineffable the compassion of the right hand of the almightie? yesterday was I in darkenesse, this day am I in light: yesterday in the mouth of a Lion most bloodie, this day in the hand of my mediatour full of mercie, yesterday in the gate of hell to be tormented for euer, to day in a paradise of perpetuall pleasure. But what doe these letters of admonition profit, vnlesse thou wipe from thy



conscience those letters or characters of death? what doe these writings profit, what doe they both read and vnderstood auaille, vnlesse thou both reade and vnderstand thy selfe? applic thy selfe therefore to inward reading, that thou may reade, conceaue and apprehend thy selfe: so reade as thou may loue God, that thou may fight, and by fighting vanquish the world, and all thy enemies therein: that thy labour may bee conuerted into rest, thy lamenting into reioycing, and after the darkenesse of this life ending, thou may see the rising of that morning sunne of righteousness euer shining, where thou may likewise see that meridian sunne of eternitie, in whom thou shalt see the Bridegroom with his bride, one, and the same Lord of glorie, who liueth and raigneth for euermore.

*A Medi-*

*A Meditation of Saint Barnard wherein he describes the method of prayer, and how a zealous Christian should pray.*

**H**Aue mercie on me (O Lord) for I sinne there the most, where I ought to reforme my selfe the most: for in the priuate Monastery, oft times whilst I pray, I giue not attention to that I pray: I pray with my mouth (and implies thereby a lippe labour) but my minde is wandring abroad, and therefore am worthily deprived of the fruite of my prayer: in bodie I am inward, but in heart outward, and therefore I lose the benefit of my speech: for little auaieth it vs to sing onely with the voice without the pure intention of our heart: wherefore it is great peruerseness, nay, great madnesse, when we presume to talke familiarly with God in our prayer, being of so exceeding Maiestie, sencelessly to diuert our mindes from him, and prostitute our hearts to I know not what folly. Great madnes is it likewise (& greatly to bee punished) when vile dust and ashes

composed of nought but sin, disdaineth to heare the creator of this vniuerse speaking vnto him. But ineffable is the humilitie of his diuine goodnesse, daily beholding vs (vnhappie wretches) turning our eares, hardning our hearts, yet vouchsafeth he incessantly to crie vnto vs, saying, retorne you that be of an vncircumcised heart, behold and see I am your Lord and God. God speaketh vnto me in a Psalme, and I vnto him, neither yet when I say the Psalme doe I consider whose Psalme it is : therefore doe I a great iniurie vnto God, when I desire him that hee would heare my prayer, which I, when I powre it before him, doe not heare my selfe.

I beseech him to incline his eare vnto my prayer, but I incline mine eare neither to my selfe, nor to my prayer, but which is worse, by meditating of vnprofitable and sensuall affections, I oppose a most filthie and horrible corruption, in the consideration of my hearts pollution, before the eies of his all-seeing Maiestie.



*A verie profitable prayer taken out of  
Saint Barnard, intreating of the forme  
and manner, how euerie one ought to  
consider himselfe, no lesse sententious  
then zealous.*

**I**F I behold not my selfe, I know not  
my selfe: but if I behold my selfe, I shall  
not endure my selfe: because I finde so  
manie things in mee noe lesse worthie  
of reprehension, then confusion and  
shame: so as by how much more exact-  
ly and seriously I examine my selfe, so  
manie more abominations doe I finde  
in the corners of my heart. For since the  
time I first began to sinne, I could neuer  
passe one day without sinne, neither as  
yet doe I cease from sinne, but from day  
to day adde sinne vpon sinne, which  
though I haue them before mine eyes,  
and consider the exceeding measure of  
them, yet doe I not lament them. I see  
sinnes in mee to be ashamed of, yet am  
not I ashamed: I behold sinnes to be sor-  
rowed for in me, yet am not I sorrow-  
full: which is an euident signe and token  
of death and damnation, for that mem-  
ber

ber which feelth not paine is dead: and a disease insensible, is incurable,

I am sensuall and dissolute, neither yet doe I correct my selfe: but daily reiterate those sinnes which before I confessed, neither am I aware of the ditch, into which (miserable soule that I am) I haue fallen, or made another to fall, or seene him falling. And whereas I ought to deplore my sinnes and (with instance of supplication) pray for remission of them (to wit) for the euils which I had committed, and the good which I had neglected and omitted: woe is me, I did the quite contrarie, for first I grew luke warme, and after chill-could in the seruour of my praier, and now I remaine key-could, without any sence or apprehension of sinne: and therefore cannot bewaile the sinne committed by mee, because the grace of teares and remorse is departed farre from me.

*That sinne is not to be excused.*

**VV** Here I ought to haue amended my sinnes, I added sinne vpon sinne: when I was accused of them,

I either in a sort excused them, or wholly denied them, or which is worse, I defended them, and with impatience answered for them, whereas there was no sinne, with which I was not defiled, or might haue beene defiled. It is fit therefore, that all occasion of delay set apart, I promise amendment of all sides, or by whomsoever I am accused: to the end I may bee deliuered from the seruitude of sinne by me committed, or which might be by me committed.

*Qui versatur in atrijs Dei, oret & deploret: oret, ut peccata eius remittantur: deploret peccata que committuntur: speret in Deo, ut possideat Deum in quo sperauit. Ibid.*



A Glorious Hymne of an an-  
cient Father, expressing the  
Harmonious vnion of the  
heauenly Cittizens.

**S**Acred powers vnited euer,  
Which no discord can disseuer,  
So enrich'd by the heauenly giuer,  
As empouerishd are you neuer.

Concards perfect ioyes vniting,  
To melodious feasts inuiting,  
Where all obiects be delighting,  
Nee darke clouds, your day benighting.

What one hath is not so private,  
But his friend may likewise haue it,  
And suppose he should not craue it,  
Yet vnited loues receiue it.

There's no light that moone doth borrow,  
All's one day, there's no morrow,  
Perfect solace free from sorrow,  
Yeere by yeere contented thorough.

Noe Ecclips of Sunne or Moone,  
Neither of their lights be showen,  
Heauen has tapers of her owne,  
Which to heavenly saints are knowne.

Fruites so mellow, full of pleasure,  
Sacred mounts replete with treasure,  
Of which saints haue perfect seasure,  
Reaping them at their best leasure.

There the Cedar and the Pine,  
Fruitefull Olyue, braunchie Vine,  
Peacefull Mirtle, Mirrhe diuine,  
There the Rose and Eglantine.

Euerie flower in seemely order,  
Stands to beautifie her border,  
More then Art could ere afford her,  
Since diuineſt powers haue ſtord her.

There Ioues bird ſits on a ſpray,  
Chaunting out her roundelay,  
Glorious ſoules their ioyes diſplay,  
Euerie ſaint keepes holiday.

Clad they be in goulden clothing,  
Ophir Gould to that is nothing,  
Full of ioy, yet without lothing,  
Time-obſerving without ſoothing.

There

*There the Topaz, Emerald,  
And the Diamond, thats cald  
The worlds beautie: Citties walld  
Round with gould: with gemmes empalld.*

*There is that Bethesdas poole,  
Which refresheth euerie soule,  
There the bookes which doe enroule  
Such as laugh, and such as houle.*

*None must in that campe appeare  
Conquerors, but conquerd heere,  
Such as past their daies in feare,  
To be cround for euer there.*

*Let vs fight, that we may winne,  
Mastrie ouer death and sinne,  
That after life we may begin  
To renew our life with him.*

*Who has mercie still in store,  
And doth line foreuermore.*

FINIS.



